THE BENEFIT of Christs Death:

OR,

The glorious Riches of Gods free Grace, which every true believer receives by Jesus Christ, and him crucified.

First compiled and printed in the *Italian* tongue: And afterward translated and printed in the *French* tongue: And out of *French* into *English*,

By *A. G.*

1 Cor. 2. 2.

For I determined not to know any thing among you, save Jesus Christ, and him crucified.

Phil. 3. 8.

Yea, doubtlesse, I count all things but losse, for the excellent knowledge sake of Christ Jesus.

The fourth Edition.

LONDON,
Printed by *E. G.* for *Andrew Hebb*, dwelling at the signe of the *Bell* in Saint *Pauls* Churchyard, 1638.

To the Reader.

THou haſt here delivered to thee, good Reader, a little Treatiſe, firſt written in the Italian tongue, and printed at *Venice*: after that, tranſlated into the French language, and printed at *Lyons*: and now tranſlated and printed for thee to read in the Engliſh tongue. Enquire not of the Authour, he is unknowne, and to know him would doe thee but little good. Read the booke devoutly, regard the matter of it attentively, it may doe thee much good in theſe evill daies. This may be accounted among the greateſt evils with which this age is infected, that they which are called Chriſtians, are miſerably divided about Chriſt. And yet in truth (as the Apoſtle ſaith unto us,) there is but one God, which is the Father, of whom are all things, and wee in him: and one Lord Jeſus Chriſt, by whom are all things, and wee by him. To diſcourſe on this diviſion and the cauſe thereof, would be to ſome pleaſing, to ſome it would be diſpleaſing. For what one truth can pleaſe minds ſo diverſly divided? would God it could pleaſe all to become one in that one Chriſt, whoſe name we all doe carry. In this little booke is that benefit, which commeth by Chriſt crucified, to the Chriſtians, truely and comfortably handled: which benefit if all Chriſtians did truely underſtand and faithfully embrace, this diviſion would vaniſh away, and in Chriſt the Chriſtians ſhould become one. To this end reade this booke, and much good in Chriſt may it doe to all them which doe read it. Amen. 1 Cor. 8. 6.

The Contents of this BOOKE.

CHAP. I.

Of Originall ſinne, and mans wretchednesſe.

CHAP. II.

How the Law was given by God, to the end that we knowing our ſinne, and not having any hope of ability to make our ſelves righteous by our owne workes, ſhould have recourſe to Gods mercy, and unto the Righteouſneſſe of Faith.

CHAP. III.

How the forgiveneſſe of our ſinnes, Iuſtification, and Salvation, depend onely on Ieſus Chriſt.

CHAP. IV.

Of the effects of lively faith, and of the union of mans ſoule with Chriſt.

CHAP. V.

In what wiſe the Chriſtian is cloathed with Ieſus Chriſt.

CHAP. VI.

Certaine remedies againſt diſtruſt.

Of

Of the benefit that Christians receive by Jesus Christ crucified.

CHAP. I.

Of Originall sinne, and mans wretchednesse.

THe holy Scripture saith, that God created man after his own Image and likenesse, making him, as in respect of his body, impassible; and as touching his soule, righteous, true, good, mercifull, and holy. But after that, he being overcome with desire of knowledge, had eaten of the Apple that God had forbidden him, he lost the said Image & likenesse of God, and became like the bruite beasts, and like the divell who had abused him. For as touching his Soule, he became unrighteous, untrue, cruell, pitilesse, and the enemy of God: and as touching his body, he became passible, and subject to a thousand inconveniences and diseases: and not onely like, but also inferiour to brute beasts. And even as if our forefathers had obeyed God, they should have left us their righteousnesse and holinesse as an heritage: even so by being

The state of man before and after that he had sinned.

diſobedient unto God, they have left us the inheritance of unrighteouſneſſe, wickedneſſe, and Gods-diſpleaſure, in ſuch ſort as it is impoſſible for us (through our owne ſtrength) to love God, or to frame our ſelves unto his holy will. Nay we be enemies unto him, as to one that muſt puniſh our ſinnes, becauſe he is a juſt Judge, and therefore can wee not any more truſt wholly to his holy mercy. To be ſhort, our whole nature was corrupted by *Adams* ſinne. And like as erſt it had ſuperiority above al creatures, ſo became it an underling to all, the bondſlave of Satan, ſin, and death, and condemned to the miſeries of hell. Alſo he loſt his judgement altogether, and began to ſay that good was evill, and evill good: eſteeming falſe things to be true, and true things to be falſe. Which thing the Prophet conſidering, ſaith: *that all men are lyars, and that there is not one that doth good*, becauſe the divell like a ſtout man of Armes, ruleth his owne palace, that is to wit the world, whereof hee became the prince and lord. There is no tongue that can expreſſe the thouſandth part of our miſery, in that we being created by Gods owne hand, have loſt the ſaid Image of God, and are become like the divell, and too like to him in nature and condition, willing whatſoever he

Pſal. 114. Pſal. 14.

he willeth, and likewise refusing whatsoever he misliketh. By reason whereof being given up for a pray to that wicked spirit there is no sinne so grievous, which every one of us would not be ready to doe, if the Grace of God stay us not. And this our deprivation of righteousnesse, and this forward inclination to all unrighteousnesse & naughtinesse, is called originall sinne: the which we bring with us from out of our mothers wombe, so as we be borne the children of wrath: and it hath had his first spring from our first fathers, and is the cause and fountain of all the sinnes and iniquities that wee commit; wherefrom if we will be delivered & returne againe to our first innocency, to recover the Image of God: first of all it standeth us on hand to know our owne wretchednesse. For like as no man will ever seeke to the Physician, except he know himselfe to be diseased, or acknowledge the excellency of the Physician, and how much hee is bound unto him, except he know his owne disease to be pestilent and deadly: even so no man acknowledgeth Jesus Christ the onely Physician of our soules, except he first know his owne soule to be diseased: neither can he perceive the excellency of him, nor how much he is bound unto him, except he first

Originall sinne.

A very good comparison.

enter into the knowledge of his owne outragious ſins, and of the incurable infirmity, which we have received through the infection of our firſt Fathers.

CHAP. II.

How the Law was given by God, to the end that wee knowing our ſinne, and having not any hope of ability to make our ſelves righteous by our owne workes, ſhould have recourſe to Gods mercy, and unto the righteouſneſſe of faith.

OVr God therefore minding of his infinite goodneſſe and mercy to ſend his onely Sonne to ſet free the wretched children of *Adam*, and knowing that firſt of all, it behooved him to make them underſtand their owne miſery: choſe *Abraham*, (in whoſe ſeede hee promiſed to bleſſe all Nations,) and accepted his off-ſpring for his peculiar people, unto whom, (after their departure out of *Egypt*, and deliverance from the bondage of *Pharaoh*,) hee by the meanes of *Moſes*, gave the Law, which forbiddeth all luſting, and commandeth us to love God with all our heart, with all our ſoule, and with all our ſtrength in ſuch

ſuch wiſe, as our whole truſt be repoſed in him, and wee ready to leave our life for his ſake, to ſuffer all torments in our members, and to be bereft of all our goods, dignities, and honours for the love of our God, chooſing to die, rather than to doe any thing that may diſlike him, be it never ſo little: and doing all things in that behalfe with a merry heart, and with all forwardneſſe and cheerefulneſſe. Moreover, the Law commandeth us to love our neighbour as our ſelfe, meaning by the Neighbour all manner of men, as well friends as foes: and it willeth us to doe to every man as we would be done unto, and to love other mens caſes as our owne. And ſo by looking in this holy Law, as in a cleare looking-glaſſe, man doth out of hand eſpy his owne great imperfection and unableneſſe to obey Gods Commandements, and to render him the honour and love which he ought to yeeld to his Maker. The firſt office of the Law then, is to make ſinne knowne, as Saint *Paul* affirmeth. And in another place, hee ſaith, *I had not knowne what ſinne is, but by the Law*. The ſecond office of the Law, is to make ſinne increaſe, foraſmuch as wee being quite gone from the obeying of God, and become bond-ſlaves to the Divell, being full of wicked workes and inordinate affections,

Who is our neighbour.

The firſt office or duty of the Law, Rom. 3. and 7.

The ſecond office of the Law.

ctions, cannot abide that God ſhould forbid us to luſt, which increaſeth ſo much the more, as it is the more prohibited: by reaſon whereof Saint *Paul* ſaith, that ſinne was dead, but the Law came and raiſed it up againe, & ſo it became out of meaſure great.

The third office of the Law.

The third office of the Law, is to ſhew the wrath and judgement of God, who threatneth death and everlaſting puniſhment, to ſuch as keepe not the Law throughout in all

Deut. 27. points. For the holy Scripture ſaith, *Curſed is hee that performeth not throughly all the things that are written in the booke of the*

2 Cor. 3. *Law.* And therefore Saint *Paul* ſaith, *That the Law is a miniſtery, and that it bringeth forth wrath.* The Law then having diſcovered ſinne, and increaſed it, and ſhewed forth the wrath and indignation of God who

The 4th office of the law. threatneth death, executeth his fourth office, which is to put a man in feare, who thereupon falleth into ſorrowfulneſſe, and would faine ſatisfie the Law: but foraſmuch as hee ſeeth clearely, that he is not able: he waxeth angry againſt God, and would with all his heart that there were no God, becauſe he feareth to be ſore chaſtiſed and puniſhed by him, according as Saint *Paul* ſaith, *That the*

Rom. 4. *wiſedome of the fleſh is the enemie of God:* Becauſe it neither is, nor can be ſubject to the Law

Law of God. The fifth office of the Law (which is the principall end, and the most excellent and necessary office of it) is to constraine a man to goe unto Jesus Christ; in like wise as the Hebrewes, being dismayed, were constrained to appeale unto *Moses*, saying: *Let not the Lord speake unto us, lest we die, but speake thou unto us, and we will obey thee in all things.* And the Lord answered: *Verily, they have spoken exceeding well.* Yea, they were not praised for any other thing, then for their desiring of a Mediatour betwixt God and them, which was *Moses*, who represented Jesus Christ, that should be the Advocate and Mediator betweene God and man. In respect whereof God said unto *Moses*, *I will raise up a Prophet among their brethren like unto thee, and I will put my Word in his mouth, and he shall speake unto them all the things that I shall command him, and I will punish all those that will not obey my Word, which he shall speake in my name.*

The fifth office of the Law.

Exod. 20.

CHAP.

CHAP. III.

How the forgiveneſſe of our ſinnes, our juſtification, and our ſalvation depend upon Ieſus Chriſt.

WHen as our God then had ſent the ſaid great Prophet which hee had promiſed us (who is his onely Sonne,) to the ende that he ſhould ſet us free from the curſe of the Law, and reconcile us unto our God: that hee ſhould make our will fit for good workes, healing our free will, and repairing in us the foreſaid Image of God which wee had loſt through the fault of our firſt parents: foraſmuch as wee know that under Heaven there is none other Name given unto men whereby wee may be ſaved, but the Name of Jeſus Chriſt: Let us runne unto him with the feet of lively faith, and caſt our ſelves betweene his armes, ſith he allureth us ſo graciouſly, crying: *Come unto me, all you that labour and are heavy laden, and I will refreſh you:* what comfort or what joy in this life can be comparable to this his ſaying there, when as a man feeling himſelfe oppreſſed with the intolerable waight of his ſinnes, underſtandeth ſo ſweet and amiable words of the Sonne of God, who promiſeth ſo graci-

Coloſſ. 3.

Acts 4.

Math. 11.

graciously to refresh and rid him of his great paines? But all the matter lyeth in acknowledging our owne weakenesse and misery in good earnest. For he shall never know what is sweet, who hath not tasted of the sowre. And therefore Jesus Christ sayth: *If any man thirst, let him come to me and drinke:* as if hee had meant to say, If a man know not himselfe to be a sinner, nor thirst after righteousnesse, he cannot taste of the sweetnesse of Jesus Christ: how sweet it is to talke of him, to thinke of him, and to follow his most holy life. But when we once throughly know our owne infirmitie by meanes of the Law: let us hearken to Saint *John* Baptist, who pointeth us to the Soveraigne Physician with his finger, saying: *Behold the Lambe of God, which taketh away the sinnes of the world.* For hee it is that delivereth us from the heavy yoke of the Law, abrogating and disannulling the curses and sharp threatnings of the same: healing all our infirmities: reforming our free-will, returning us to our ancient innocency, and repayring in us the Image of our God: insomuch that (according to Saint *Pauls* saying) like as by *Adam* wee be all dead: so by Jesus Christ wee are all quickned. And it is not to be believed that the sin of *Adam*, which wee have by inheritance from

Iohn 7.

Iohn 8.

Gal. 3.

1 Cor. 15.

from him, ſhould be of more force then the righteouſneſſe of Chriſt, that which alſo we inherit by faith. It ſeemeth that man hath
Pſal.50. great cauſe to complaine, that (without any reaſon why,) hee is conceived and borne in ſinne, and in the wickedneſſe of his parents, by meanes of whom, death reigneth over all men. But now is all our ſorrow taken away, in as much as by a like meane (without any occaſion given on our behalfe) righteouſneſſe and everlaſting life are come by Jeſus Chriſt, and by him death is ſlaine, whereof Saint *Paul* maketh a very godly diſcourſe, which I purpoſe to ſet downe here follow-
Rom.5. ing. *Wherefore* (ſaith hee) *like as by one man ſinne entred into the world, and death by ſinne: even ſo death went over all men, foraſmuch as all men have ſinned.* For untill the Law, ſinne was in the world: but ſinne was not regarded as long as there was no Law. Nevertheleſſe death raigned from *Adam* unto *Moſes*, even over them alſo that ſinned not after the like manner of the tranſgreſſion of *Adam*, who was a figure of him that was to come. But yet the gift is not ſo as is the offence: for if through the offence of one, many be dead: much more the grace of God, and the gift by grace which is by one man Jeſus Chriſt, hath abounded unto many.

Neither

Neither is the gift ſo as that which entred in by one that ſinned. For the fault came of one offence unto condemnation, but the gift is of many offences to iuſtification. For if by the offence of one, death reigned through one: much more ſhall they which receive the abundance of grace and of the gift of righteouſneſſe, reigne in life through one, that is, Ieſus Chriſt. Likewiſe then, as by the offence of one, that fault came on all men to condemnation, ſo by the righteouſneſſe of one, the benefit abounded toward al men to the iuſtification of life. For as by one mans diſobedience many were made ſinners, ſo by the obedience of one, ſhal many be alſo made righteous. Moreover the Law entred thereupon, that the offence ſhould abound: nevertheleſſe where ſinne abounded, there grace abounded much more, that as ſinne had reigned unto death, ſo might grace alſo reigne by righteouſneſſe unto eternall life, through Jeſus Chriſt our Lord. By theſe words of St. *Paul*, wee manifeſtly perceive the thing to be true, which we have ſaid heretofore: that is to wit, that the Law was given to make ſin knowne: which ſinne we doe alſo know', not to be of greater force then Chriſts righteouſneſſe, where-through we be iuſtified before God. For even as Jeſus Chriſt is

ſtronger

ſtronger than *Adam* was: ſo is his righteouſneſſe more mighty than the ſinne of *Adam*. And if the ſinne of *Adam* was ſufficient enough to make all men ſinners and children of wrath, without any miſ-deed of our owne: much more ſhall Chriſts righteouſneſſe be of greater force to make us all righteous, and the children of Grace, without any of our owne good works; which cannot be good, unleſſe that before we doe them, we our ſelves be made good, as *Auguſtine* alſo affirmeth. Hereby a man may know in what errour they be, who by reaſon of ſome great offence, deſpaire of Gods good will, imagining that he is not willing to forgive, cover and pardon all ſinne, having already puniſhed and chaſtiſed all our ſinnes and iniquities in his owne only begotten and dearely beloved Sonne, and conſequently granted a generall pardon to all mankind, which every body enjoyeth that believeth the Goſpell, that is to ſay, which believeth the happy tiding that the Apoſtles have publiſhed through the whole world, ſaying: Wee beſeech you for Jeſus Chriſts ſake, *Be yee reconciled unto God* for he that never knew ſinne, was made a ſacrifice for our ſinne, that wee might become righteous in him. The Prophet *Eſay* foreſeeing this great goodneſſe of God, writeth theſe

The greatneſſe of ſin ought not to cauſe deſpaire.

2 Cor. 5.

these heavenly words, which doe so well paint out the passion of our Lord Jesus Christ, and the cause therof, as it is not to be found better described, even in the writings of the Apostles. Who (saith he) will beleeve our report, and to whom is the arme of the Lord revealed? But he shall grow up before him as a branch & as a root out of a dry ground, he hath neither form nor beautie: when we shall see him, there shall be no forme that wee should desire him: Hee is despised and rejected of men, he is a man ful of sorrows, and hath experience of infirmities, we hid as it were our faces from him: he was despised, and we esteemed him not. Surely he hath borne our infirmities & carried our sorrowes, yet we did judge him as plagued and smitten of God, and humbled: but he was wounded for our transgressions: he was broken for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. All we like sheepe have gone astray: we have turned every one to his owne way, and the Lord hath laid upon him the iniquity of us all: he was oppressed, and he was afflicted, yet did hee not open his mouth. He is brought as a sheep to the slaughter, and as a sheepe before the shearer is dumbe, so hee openeth not his

mouth. O great unkindneſſe! O thing abominable! that we which profeſſe our ſelves Chriſtians, and heare that the Son of God hath taken all our ſins upon him, & waſhed them out with his precious blood, ſuffering himſelfe to be faſtened to the Croſſe for our ſakes: ſhould neverthelesſe make as though we would juſtifie our ſelves, and purchaſe forgiveneſſe of our ſins by our owne works: as who would ſay, that the deſerts, righteouſneſſe and bloodſhed of Jeſus Chriſt were not enough to doe it, unleſſe we came to put to our workes and righteouſneſſe which are altogether defiled & ſpotted with ſelfe-love, ſelfe-liking, ſelfe-profit, and a thouſand other vanities, for which we have neede to crave pardon at Gods hand, rather than reward! Neither doe we thinke of the threatnings, which S. *Paul* uſeth to the *Galatians*, who having beene deceived by falſe Preachers, beleeved not that the Juſtification by Faith was ſufficient of it ſelfe, but went about ſtill to be made righteous by the Law.

Gal. 5. Unto whom Saint *Paul* ſaith, Jeſus Chriſt ſhall nothing profit you that juſtifie your ſelves by the Law: for you be falne from Grace, becauſe that we through the Spirit of faith, waite for the hope of righteouſneſſe. Now if the ſeeking of righteouſneſſe

neſſe and forgiveneſſe of ſinnes, by the keeping of the Law which God gave upon Mount *Sinai* with ſo great glory and majeſty, be the denying of Christ & of his grace: what ſhall we ſay to thoſe that will needes juſtifie themſelves before God, by their own lawes and obſervances? I would wiſh that ſuch folkes ſhould a little compare the one with the other, and afterward give Judgement themſelves. God mindeth not to doe that honour, not to give that glory to his owne Law, and yet they will have him to give it to mens lawes and ordinances. But that honour is given onely to his onely begotten Son, who alone by the ſacrifice of his death and paſſion, hath made ful amends for all our ſins paſt, preſent, and to come, as S. *Paul* and S. *Iohn* declare. Wherefore as often as wee apply this ſatisfaction of Jeſus Chriſt, unto our ſoules by faith: out of all doubt we obtaine forgiveneſſe of our ſinnes, and become good & righteous before God, through his righteouſneſſe. And therefore after that S. *Paul* hath ſaid, that as touching the righteouſneſſe of the law, he had lived unblamable: he addeth, And yet whatſoever I have gained by it, I have accounted it in all reſpects to bee but loſſe, for the love of Chriſt. And ſpecially I eſteeme all

An excellent comparison of the unability of our owne workes.

Hebr. 7. Iohn 12.

Philip. 3.

things to be losse, for the excellent knowledge of Iesus Christ my Lord, for whom I have counted al things to be losse, and deeme them but as dung, so I may win Christ, & be found in him, not having mine owne righteousnesse which is of the law, but the righteousnes which is by the faith of Iesus Christ, which righteousnesse is given of God, I meane the righteousnesse of faith, that I may come to the knowledge of Iesus Christ. O most notable words, which all Christians ought to have ingraven in their hearts, praying God to make them taste it perfectly. Loe, how S. *Paul* sheweth plainely, that whosoever knoweth Christ aright, esteemeth all the works of the law to be hurtfull, forsomuch as they make us to swerve from our trust in Iesus Christ, to whom euery man ought to impute his salvation, and to trust only unto him alone: and to inforce this sentence the more, he addeth further, that he esteemeth all things but as dung, so he may gaine Christ, and be found incorporated in him: declaring therby, that whosoever trusteth in his owne works, and pretendeth to iustifie himselfe by them, getteth not Iesus Christ, neither is ingrafted into him. And foraimuch as the whole mystery of our faith consisteth in the truth hereof; to the end we

might

might the better understand what he meant to say: he addeth and repeateth oftentimes, that he had nothing to doe with all the outward justification a nd all the righteousnesse that is grounded upon the keeping of the law, but that he would clothe himselfe with the righteousnesse which God giveth by faith, to all them that beleeve that al our sins are fully chastised and punished in Iesus Christ: & that Iesus Christ (as S. *Paul* saith) is made our wisdome, righteousnesse, holynesse, and redemption, to the end (as it is written) that he which will glory, should glory in the Lord, & not in his own works. Very true it is, that in the holy Scriptures there are some texts to be found, which being misunderstood, seeme to gainesay this holy doctrine of S. *Pauls*, and to attribute iustification and remission of sinnes unto workes, and to charity. But those authorities have already been wel expounded by some, who have shewed plainely, that such as have understood them in the sense aforesaid, understood them not aright. Wherefore my deare-beloved brethren, let us not follow the fond opinion of the bewitched *Galatians*, but rather let us follow the truth which St. *Paul* teacheth us, and let us give the whole glory of our iustification unto Gods mercy, and

1 Cor. 18.

and to the merits of his Sonne, who by his owne bloodshed hath set us free from the Soveraignty of the law, and from the tyranny of sinne and death: and hath brought us into the Kingdome of God, to give us life & endles felicity. I say yet further, that he hath delivered us from the dominion of the law, insomuch as he hath given us his holy Spirit, who teacheth us al truth, & that he hath satisfied the Law to the full, and given the same satisfaction unto all his members (that is to wit, to al true *Christiãs*) so as they may safely appeare at Gods throne, because they be cloathed with the righteousnesse of his Christ, and by him delivered from the curse of the Law. Then cannot the law any more accuse us or condemne us, nor move our affections or appetites, nor increase sin in us. And therefore S. *Paul* saith, that the obligation which was against us, is cancelled by Jesus Christ, and discharged upon the tree of the Crosse, insomuch as he hath set us free from the subjection of the Law, and consequently from the tyranny of sinne & death, which can no more hold us oppressed, because it is overcome by Jesus Christ in his resurrection, & so consequently by us which are his members, in such manner, that wee may say with Saint *Paul*, and with the Prophet

How man is delivered and set free from the curse of the Law. Gal. 3. Rom. 8. Col. 2.

phet *Osee*, Death is quite vanquished and destroyed. *O death, where is thy sting! O Hell where is thy victory! The sting of Death is sinne, and the strength of sinne is the Law.* 1 Cor. 15. But God be praised, who hath granted us victory by our Lord Jesus Christ. Hee is the blessed Seede that hath crushed the head of the venemous Serpent, that is to wit, of the divell, insomuch that all those which beleeve in Jesus Christ, reposing their whole trust in his grace, doe overcome sinne, death, the Divell and hell, as Christ hath done. He is that blessed Seede of *Abraham*, in the which God hath promised blessednesse to all Nations. It behooved every particular person to fight with the said horrible Serpent, and to deliver himselfe from that curse. Gen. 8.

But that enterprize was so great, that all the force of the whole World knit together, was not able to goe thorow with it. Wherefore our God the Father of mercy, being mooved with compassion of our miseries, hath given us his only begotten Sonne, who hath delivered us from the venim of the Serpent, and is himselfe become our Blessednesse and Righteousnesse, conditionally that wee accept the same, renouncing all our owne outward justifications.

Then my deare brethren, let us imbrace the righteousnesse of our Lord Iesus Christ, and let us make it ours by meanes of faith: let us assure our selves that wee bee righteous, not for our owne workes, but through the merits of Iesus Christ, and let us live merrily and assured, that the righteousnesse of Iesus Christ hath vtterly done away all our vnrighteousnesse, and made us good, righteous, and holy before God, who beholding us ingrafted into his Sonne by faith, esteemeth vs not now any more as the children of *Adam*, but as his owne children, and hath made vs heires of all his riches, with his owne begotten Sonne.

CHAP. IIII.

Of the effects of lively faith, and of the vnion of mans Soule with Iesus Christ.

How we receive the likenesse of God.

THis holy faith worketh after such a sort in us, that he which beleeveth that Iesus Christ hath taken all his sinnes upon him, becommeth like unto Christ, and overcommeth sin, the divel, death and hell. And the reason thereof is this: namely, that the Church (that is to wit every faithfull soule) is Christs wife, and Christ is her husband.

For

For we know how the law of marriage is, that of two, they become one selfe-same thing, being two in one flesh, and that the goods & substance of either of them become common to them both: by means whereof the husband saith, that the dowry of the wife is his, and likewise the wife saith that her husbands house and al his riches are hers: and of a truth so they are: for otherwise they should not be one flesh, as the Scripture saith. After the same manner hath God married his only begotten & deare-beloved Son to the faithful soule, which hath not any other thing peculiar of her owne, save onely sinne, and yet the Son of God hath not disdained to take her for his wel-beloved Spouse, together with her peculiar dowry, which is sinne. And now by reason of the union which is in this holy marriage, looke what the one hath, is also the others. Iesus Christ therefore saith thus: The dowry of mans soule my deare wife, (that is to wit her sinnes and transgressings of the Law, Gods wrath against her, the boldnesse of the divell over her, the prison of hel, and al other her evils) are become mine, and are in my power to doe what I list with them. Wherefore it is at my choice to deale with them at my pleasure, and therefore I will put out the hand-writing which is a-

A very good similitude expressing the manner how our sinnes are taken away by Christ.

gainst

againſt the ſoule my wife, I will take it out of the way, I will faſten it to my croſſe in mine owne body, & in the ſame will I ſpoile principalities and powers, and make a ſhew of them openly, and triumph over them, & conſume them utterly unto nothing.

Now when God ſaw his Sonne, who knew no ſinne, neither had any ſinne in him, thus willingly taking on him the foulenesſe of our iniquity, he made him to be ſinne for us, even the very ſacrifice for our ſinne: and did ſharpely puniſh our ſin in him, putting him to death, even the death of the Croſſe. Howbeit foraſmuch as he was his wel-beloved and obedient Sonne, he would not leave him to death, nor ſuffer his holy One to ſee corruption: but raiſed him up from death to life, giving him all power in heaven and earth, and ſet him at his right hand in glory. Now then the wife likewiſe with exceeding great joy, doth ſay: The Realmes & Kingdomes of my moſt deare husband and Saviour are mine, by him I am an heire of Heaven, my husbands riches (that is to wit, his holineſſe, his innocency, his righteouſnes and his Godhead: together with all his vertue and might) are mine and for me: and therefore in him I am holy, innocent, righteous, and godly, and there is not any ſpot in me.

Matth. 28. Phil. 2.

me. I am well favoured and faire, inasmuch as my lawful husband hath not any blemish in him, but is altogether goodly & fair. And sith that he is wholly mine, and so consequently al that he hath is mine, & al that he hath is pure & holy; it followeth that I also am pure and holy. Therefore to begin at his most innocent birth: he hath therby sanctified the birth of his Spouse conceived in sinne. The godly child-hood and youth of the Bridgroome, hath justified the childish and youthfull life of his dearely beloved Bride. For the love & union that is betwixt the soule of a true Christian, and the Bridegroome Jesus Christ, maketh all the workes of either of them, to be common to them both. By reason whereof, when a man saith, Jesus Christ hath fasted, Jesus Christ hath praied, Jesus Christ was heard of the Father, raised the dead, drave divels out of men, healed the sick, dyed, rose againe, and ascended into Heaven: Likewise a man may say, that a Christian man hath done al the selfesame workes, forsomuch as the workes of Christ are the workes of the Christian, because he hath done them for him. Verily a man may say that the *Christiã* hath bin nailed to the crosse, buried, raised againe, is gone up into heaven, becom e the child of God, & made

made partaker of the Godhead. On the other ſide al the works that a Chriſtian man doth, are Chriſts workes, becauſe it is his will to take them for his. And for aſmuch as they be unperfect, and he throughly perfect, & cannot away with any unperfect thing: he hath made them perfect with his vertues, to the end that his wife ſhould be alwayes joyfull and well contented, and not be afraid of any thing, aſſuring her ſelfe, that although there be yet ſtill ſome default in her workes, yet notwithſtanding they be acceptable to God in reſpect of his Sonne, upon whom he hath his eyes alwayes faſtned. O that unmeaſurable goodneſſe of God! How greatly is the Chriſtian bound unto God? there is no love of man, be it never ſo great, that may be compared with the love that God beareth to the ſoule of every faithfull Chriſtian, whereof Chriſt is the Bridegroome. Whereupon S. Ephes. 5. *Paul* ſaith, *that Ieſus Chriſt hath ſo loved his wife the Church*, which is builded of living ſtones (that is, of the ſoules of the beleeving Chriſtians) that for to ſanctifie her, he hath offered himſelfe to the death of the Croſſe, cleanſing her with the waſhing of water, by his Word, to ioyne her to himſelfe a glorious Church, without ſpot or wrinkle or other like thing: but that ſhe ſhould be holy

and

& unblameable (that is to wit, like unto him in holineſſe and innocency) and alſo bee the true and lawfull daughter of God, who hath loued the world ſo well, that (as Ieſus Chriſt himſelfe ſaith) hee hath giuen his onely begotten Sonne, to the end that every one which believeth in him, ſhould not periſh, but have life everlaſting. For God ſent not his Son into the world, to condemne the world: but to the end that the World might be ſaued by him, inſomuch that he which beleeveth in him, ſhall not be damned. Some man might demand after what manner the union of his holy Marriage is made, and how the Soule which is the Bride, and her Bridegroome Ieſus Chriſt, are knit together? What aſſurance can I have, that my ſoule is united unto Ieſus Chriſt, and become his Spouſe? How can I aſſuredly glory that I am Queene and Miſtreſſe of his great riches, as a wife may? I can eaſily beleeve that other folkes ſhall receive this honour and glory: but I cannot perſwade my ſelf that I am one of thoſe ſame to whom God hath given ſo great grace: For I know mine owne wretchednes & imperfection. My deare-beloved brother, I anſwer thee, that thine aſſurance conſiſteth in true and lively faith, wherewith (as S. *Peter* ſaith) *God cleanſeth mens hearts*: And

Iohn 3.

How the faithfull mans ſoule is aſſured of his being married unto Chriſt.

Acts 15.

And this faith is grounded in the beleeving of the Gospel, that is to say, in the believing of the glad tidings which have bin published on Gods behalfe thorow the whole world: which tidings containeth in effect, that God
Matth. 2. hath used the rigorousnesse of his justice against Jesus Christ, chastising and punishing all our sinnes in him. And whosoever receiveth this good tidings, and beleeves it stedfastly, hath the true faith, & doth enjoy the forgivenesse of his sinnes, and is also reconciled unto God: and of the child of wrath, is become the child of Grace: and recovering
2 Cor. 3. the Image of God, entereth into the Kingdome of God, and is made the Temple of God, who marrieth mans soule to his onely Son, by the meane of this faith, which faith is a worke of God, and the gift of God, as S. *Paul* saith oftentimes. And God giveth it unto those whom he calleth to him, of purpose to justifie them, and to glorifie them, & to give them everlasting life, according as our Lord Jesus Christ witnesseth, saying:
Iohn 6. This is the will of him that sent mee, even that every one which seeth the Son and beleeveth in him, should have everlasting life, and I will raise him up againe at the latter
Iohn 3. day. And like as *Moses* lifted up the Serpent in the Wildernesse: so must the Sonne

of

of man bee lifted up, to the end that every one which beleeveth in him, might not perish, but have life everlasting. Also he saith to *Martha*: He that beleeveth in me, shall live, although he were dead, & every one that liveth and beleeveth in me, shall not die for ever. And to a company of the *Iewes* he saith: I am come a light into the world, to the end that every man wich beleeveth in me, should not abide in darkenes. And S. *Iohn* in his Epistle saith: herein appeared the love of God towards us, for that God is love, and sent his onely begotten Son into this world, that we might live through him. And herein is love knowne, not in that we loved God, but in that he loved us, and sent his Son to make atonement for our sinnes. And moreover he sent him to destroy our enemies. For the bringing whereof to passe, he made him partaker of our flesh, and of our blood, as saith Saint *Paul*, to the end that by his death, hee might destroy him that had the dominió of death, that is to wit, the divel, and set al such at liberty, as were subject to bõdage al their life long, for feare of death. Seing then that we have records of the holy Scripture, concerning the promises, whereof we have spoken heretofore, & concerning many other promises that are dispersed in divers places

* *Martha*: Iohn 11.

1 Ioh. 12.

1 Iohn. 4.

Heb. 2.

of

of the ſame: we cannot doubt of it. And for ſomuch as the holy Scripture ſpeaketh to all in generall, none of us ought to diſtruſt in himſelfe, that the ſelfe-ſame thing which the Scripture ſaith, ſhould not belong particularly to himſelfe. And to the end that this point, wherein lyeth and conſiſteth the whol myſtery of our holy faith, may be underſtood the better: let us put the caſe that ſome good and holy King cauſe the Proclamation to be made thorow his whole Realme by the ſound of a Trumpet, that all Rebels and baniſhed men ſhal ſafely returne home to their houſes, becauſe that at the ſuite and deſert of ſome deare friend of theirs, it hath pleaſed him to pardon them: certainly none of thoſe Rebels ought to doubt of the obtaining of true pardon of his rebelion, but rather ought aſſuredly to return home to his houſe, to live under the ſhadow of that holy King. And if he will not returne, he ſhall beare the penaltie of it, becauſe that through his owne unbeliefe hee dyeth in exile and in the diſpleaſure of his Prince. But this good King is the Lord of Heaven and Earth, who for the obedience and deſert of our good brother Jeſus Chriſt, hath pardoned us all our ſins, and (as we have ſaid afore) hath made open Proclamation thorow the whole world, that

A very good ſimilitude, & fit for the expreſſing of the free forgiveneſſe of ſinnes for Ieſus Chriſts ſake.

all

ll of us may safely returne into his King-
dome. Wherefore he that beleeveth this pro-
lamation, doth straight-wayes returne into
Gods kingdome (whereout we were driven
by the offence of our first parents,) and blef-
edly governed by Gods holy Spirit. And
he that giveth no credit to the said proclama-
ion, shall never injoy the said generall par-
lon : but for his unbeliefes sake shall abide
n banishment under the tyranny of the di-
ell, and live and dye in extreme misery, li-
ing and dying in the displeasure of the King
f heaven and earth : and that justly. For wee
annot commit a greater offence against this
ood God, then to account him as a lyer and
eceiver : which verily wee doe, in not gi-
ing credit to his promises. O how passing
eavy is this deadly sinne of unbeliefe? which
(so farre forth as is possible) bereaveth God
f his glory and perfection : besides the great
arme that it doth to a mans selfe, which is
is owne damnation and the endlesse torment
f his soule, which the miserable conscience
eeleth even in this life. But on the contrary,
e that commeth unto GOD with assu-
redness of this faith, beleeving him with-
ut any mistrust or doubt of his promises,
nd warranting himselfe for a certaintie, that
God will performe all that ever hee hath

 promi-

promiſed him : giveth all the glory unto God, and liveth continually in reſt and endleſſe joy, evermore praiſing and thanking the
1 Cor. 1. Lord God, for chooſing him to the glory of the eternall life. And hereof they have an aſſured earneſt penny and gage, that is to wit, the Sonne of God, whom they take for their moſt loving Bridegroome, the blood of whom hath made their hearts ſo drunken, that through this paſſing holy beliefe, there is in the Chriſtian heart ingendred ſo lively a hope, and ſo certaine a truſt of Gods mercy towards us, and ſuch an operation is wrought in us, as we reſt our ſelves wholly upon God, leaving the whole care of us unto him in ſuch wiſe, that being thoroughly aſſured of Gods good will, we are not afrayd, neither of the divell, nor of his miniſters, nor of death. Which holy and ſtedfaſt truſt of Gods mercy, inlargeth our heart, cheareth it up, and with certaine marveilous ſweet affections directeth it unto GOD, filling it and ſetting it on fire with an exceeding fervent
Heb. 4. love. And therefore *Paul* incourageth us to go with al boldneſſe to the Throne of grace : and hee counſelleth us that wee ſhould not ſhake it off, nor make light of our truſt, which hath great recompence & reward. But this ſo holy and divine affiance is gendred in

our

our hearts by the working of the H. Ghost, who is cõmunicated unto us by faith, which never goeth without the love of God. And hereof it commeth, that we be provoked to do good works with a certaine livelinesse & effectuall cheerefulnesse: whereby we gather such strength & inclination to do them, as we be throughly ready & forward, to do & suffer all intolerable things for the love & glory of our most gracious and mercifull Father, who hath inriched us with so abundant grace through Jesus Christ, and of his enemies made us his most deare children. This true faith is no sooner given a man, but hee is by and by indued and imprinted with a certaine violent love of good workes, to yeeld right sweet and amiable fruits both unto God & likewise to his neighbour, as a very good and fruitfull tree. And it is no more possible that he should bee otherwise, then it is possible that a fagot should be set on fire, & not cast light immediatly. This is the holy faith, without the which it is unpossible that any man should please God, & whereby all the holy men (as well of the old Testament as of the New) have bin saved, according as S. *Paul* witnesseth of *Abraham*: concerning whom, the Scripture saith, That *Abraham* beleeved God, and it was reckoned to him for righteousnes. And therefore

Heb. 10.

Heb. 8.

Rom. 4. Gen. 15.

Rom.2. he ſaith a little before: We beleeve that a man is juſtified by faith without the deeds of the Law. And in another place he ſaith: So then, in that time ſhall the remnant be ſaved, according to the election of grace: and if they bee ſaved by grace, then is it not by workes, for then were grace no grace.

Gal.3. to the *Galatians* he ſaith, It is a manifeſt

Abac.2. ter that no man becommeth righteous be God by the Law, becauſe the righteous liveth by faith. And the Law conſiſteth not in beliefe, but he that performeth the things that the Law commandeth, ſhall live by that per-

Gal.3. formance. And further he ſaith, that a man cannot become righteous by the deeds of the Law, but onely by beleeving in Jeſus Chriſt. Againe, a little after he ſaith, that if a man can become righteous by the Law, Jeſus Chriſt dyed in vaine. Moreover to the *Romans*, making compariſon betweene the righteouſ-

Rom.10. neſſe of the Law, and the righteouſneſſeof the Goſpel, he ſaith, that the one conſiſteth in the doing of workes, and the other in beleeving. For if thou confeſſe our Lord Jeſus Chriſt with thy mouth, and beleeve in thy heart that God hath raiſed him up from death, thou ſhalt be ſaved. For the beliefe of the heart maketh a man righteous, and the confeſſion of the mouth maketh him ſafe.

Lee

Loe how this good teacher Saint *Paul* sheweth evidently, that faith maketh a man righteous without any workes. And not only Saint *Paul*, but also the holy Doctors that came after him, have confirmed and allowed this most holy truth of Justification by faith: among whom Saint *Augustine* is the chiefe, who in his booke of faith and workes, and in his booke of the Spirit and the Letter, and in his booke of foureſcore and three queſtions, and in his booke which he did write to *Boniface*, and in his Treatiſe upon the XXXj. *Pſalme*, and in many other places, defendeth this article, ſhewing that we become righteous by [illegible] without any helpe of good workes: howbeit that good workes are the effects of righteouſneſſe, and not the cauſe of it. And he ſheweth that the words of Saint *Iames* being ſoundly underſtood, are nothing contrary to this article. Which thing *Origen* doth alſo affirme in his fourth booke upon the Epiſtle to the *Romans*, ſaying, that Saint *Pauls* meaning is, that faith onely is ſufficient to make men righteous, inſomuch that a man becommeth righteous, onely by beleeving, although he have not done any good worke at all. For ſo it is, that the thiefe became righteous without the workes of the Law, foraſmuch as the Lord ſought not what

S. *Auguſtine.*

Origen.

good workes he had done in time paſt, nor waited until he had done any after he had beleeved, but having accepted him for righteous, upon his onely confeſſion, tooke him for his companion, even when he ſhould enter into *Paradiſe*. Likewiſe, that ſo renowmed a * woman in the Goſpel of S. *Luke*, while ſhe was at the feet of Jeſus Chriſt, heard it ſaid unto her, Thy ſinnes are forgiven thee. And a little after he ſaith unto her, Thy faith hath ſaved thee, goe thy way in peace. Afterward *Origen* ſaith, in many places of the Goſpell, a man may ſee how our Lord Jeſus Chriſt hath ſpoken in ſuch wiſe, as he ſheweth that faith is the cauſe of the ſalvation of beleevers. Then is a man made righteous by faith, and the workes of the Law further him nothing at all. On the contrary, where faith is not (which faith maketh the beleever righteous) although a man doe the workes which the Law commandeth: yet notwithſtanding, foraſmuch as they be not builded upon the foundation of faith, albeit that to outward appearance they ſeem good, yet can they not juſtifie him that doth them, becauſe he wanteth faith, which is the marke of them that are become righteous before God. And who is he that can boaſt himſelfe to be righteous, when he heareth God ſay by his Prophet *Eſay*,

* *Mary Magdalen.* Luke 6.

Faith is the marke of thoſe that are juſtified.

Esay, that all our righteousnesse is as a defiled cloth of a mienstruous woman? Then can we not justly glory in our selves, but in the onely faith of the crosse of Jesus Christ. St *Basil* in his homily of humility, saith that the Christian ought to hold himselfe for righteous through beliefe in Jesus Christ: & his words are these: The Apostle saith, that he which gloryeth: should glory in the Lord, in that God hath made Jesus Christ to bee our wisedome, righteousnesse, holinesse, and redemption, to the end, that he which would glory, should glory in the Lord, because that the perfect and sound glorying, is to glory in the Lord. For in so doing, a man presumeth not upon his owne righteousnesse, but acknowledgeth his want of the true righteousnes, and that he is made righteous, onely by beleeving in Jesus Christ. And S. *Paul* gloryeth of the despising of his owne righteousnesse, and of his seeking of Christs righteousnesse, by faith, which commeth of God. Saint *Hilary*, in his ninth Canon, upon the exposition of S^t. *Mathew* saith these words: The Scribes considering Jesus Christ but onely as man, were troubled that a man should forgive sins, and pardon that thing which the Law could not doe, because that onely faith justifieth. Saint *Ambrose* in expounding these words of

Esay 64.

S. Basil.

S. Hilary.

S. Ambr. Rom. 4.

Saint *Paul* (*Vnto him that beleeveth in him which justifieth the ungodly, his faith is accounted for righteousnesse, according to the purpose of Gods Grace*: like as *David* also saith, *That the man is blessed whom God accounteth righteous without workes*) writeth thus, Saint *Paul* saith, that unto him which beleeveth in Jesus Christ (that is to wit, to the *Gentile*) his faith is imputed for righteousnesse, as it was unto *Abraham*. In what wise then thinke the Iewes to become righteous by the workes of the Law: and yet to be righteous as *Abraham* was, seeing that *Abraham* became not righteous by the deeds of the Law, but onely by faith? Then is not the Law needfull, forasmuch as the sinner becommeth righteous before God through only faith, according to Gods gracious purpose, as *David* saith. The Apostle confirmeth that which he hath said, by the Prophets example, saying: Blessed is the man whom God accepteth for righteous without workes: whereby *David* meaneth, that those men are very happy, whom GOD hath determined to accept for righteous before him, by onely faith, without any paines-taking or observation of the Law on their behalfe. Thus sheweth he the blessednesse of the time wherein Christ was borne, insomuch as the

Psal. 31.

the Lord himselfe saith; Many righteous men and Prophets have coveted to see the things that you see and to heare the things that you heare, and have not heard them. The selfesame thing saith S^t. *Ambrose* in expounding the first Chapter of the first Epistle to the *Corinthians*, affirming openly, that whosoever beleeveth in Jesus Christ, is become righteous without workes, and without any desert, and receiveth forgiveneſſe of his sinnes by faith alone. Also he affirmeth the same thing in an Epistle which hee writeth to *Irenæus*, saying, Let no man boast of his owne workes, for no man becommeth righteous by his owne workes: but he that hath righteousneſſe, hath it of free gift, forsomuch as he is made righteous by Jesus Christ. Then is it faith that delivereth by Christs blood: for happy is he whose sinne is forgiven and pardoned. And S. *Bernard* in his threescore and seventeenth Sermon upon the Ballet of Ballets, confirmeth the same, saying that our owne merits beare no sway at all, in making us righteous, which thing must be attributed wholly unto grace, which maketh us righteous freely, and likewise dischargeth us from the bondage of sinne. And he addeth, that Jesus Christ marrieth the soule, and coupleth it unto himselfe by faith, without that, any desert

S. Bernard

ſert of our workes ought or can come betweene. But becauſe I will not be too long, I will make an end of mine allegations, when I have uttered one very notable and good ſaying of Saint *Ambroſe*, in his booke intituled of *Iacob* concerning the bleſſed life. The ſaid holy man ſaith, that like as *Iacob* having not on his owne behalfe deſerved the birth-right, ſhrowded himſelfe under the apparell of his brother, and clothed himſelfe with his garment, which yeelded a very ſweet ſent, and in that wiſe preſented himſelfe to his father, to receive the bleſſing under another mans perſon to his owne behoofe: even ſo is it requiſite for us to cloth our ſelves with the righteouſneſſe of Jeſus Chriſt by faith, and to ſhrowd our ſelves under the divine pureneſſe of our eldeſt brother, if wee will bee received for righteous before God. And certainely this is true. For if we appeare before God unclothed of the righteouſneſſe of Jeſus Chriſt, out of all doubt wee ſhall bee judged worthy of everlaſting damnation. But contrariwiſe, if God ſee us apparelled with the righteouſneſſe of his Sonne Chriſt: then wil he ſurely take us for righteous, and holy, and worthy of eternall life. And verily it is a great raſhneſſe in ſuch as pretend to attaine to righteouſneſſe by the keeping of Gods Com-

Gen. 17. A very good compariſon how we be clothed with the righteouſneſſe of Jeſus Chriſt.

Commandements, which are all comprehended in loving God, with all our heart, with all our ſoule, and with all our ſtrength, and our neighbour as our ſelfe. But who is ſo arrogant or ſo mad as to preſume, that he is able to performe thoſe Commandements to the full? or who ſeeth not that Gods Law requireth perfect love, and condemneth all unperfectneſſe? Let every man conſider well his owne workes, which partly ſhall ſeeme good unto him, and he ſhal find that they ought rather to be called tranſgreſſions of that moſt holy Law, according alſo as they be altogether uncleane and unperfit, ſo that he muſt be faine to utter this ſaying of *Davids*: Enter not into judgement with thy ſervant, O Lord, for no man living ſhall be found righteous in thy ſight. And *Salomon* ſaith, Who is he that may ſay, My heart is cleane! And *Iob* cryeth out, *What man is he that can be undefiled, and what man borne of woman can ſhew himſelfe righteous*? Behold, he found no ſtedfaſtneſſe among his Saints, yea the heavens are not cleane in his ſight. How much more abominable and filthy is man, who drinketh iniquity as it were water? and Saint *Iohn* ſaith, If wee ſay wee be without ſinne, wee deceive our ſelves. And ſpecially our Saviour Jeſus Chriſt teacheth us to ſay,

No man can boaſt of the performance of Gods Law.

Pſal. 143.

Pro. 20.

Iob. 15.

1 Iohn 1.

as

Matth. 6. as often as we pray, *Forgive us all our treſpaſſes, as we forgive them that treſpaſſe againſt us.* And hereby may well be gathered the folly of thoſe that make marchandiſe of their workes, preſuming to ſave by them, not only themſelves, but alſo their neighbours: as though our Lord Jeſus Chriſt had not ſaid Luke 17. unto them, When ye have done all that ever is commanded you, ſay ye, We be unprofitable ſervants, we have done but as we ought to doe. Ye ſee that although we had performed Gods Law to the full, yet nevertheleſſe wee ſhould eſteeme and call our ſelves unprofitable ſervants. Now then, ſeeing that men are ſo farre off from this full performance: who is he that dareth be ſo bold as to glorifie himſelfe, that he hath added ſo great an overplus of deſervings above the full meaſure, as he may have to deale abroad unto others? But to returne to our purpoſe, I would that the proud ſinner which beareth himſelfe in hand that he maketh himſelfe righteous before God, by doing ſome works which are allowable to the world, would conſider, that all the workes which proceed out of an uncleane and foule heart, are alſo uncleane and filthy, and conſequently cannot be acceptable unto God, nor have any power to make the party righteous. Therefore we muſt firſt of all

cleanſe

cleanse the heart, if we mind that our workes should please God. The cleansing of the heart proceedeth of faith, as the holy Ghost affirmeth by the mouth of St. *Peter*. Then must we not say that the unrighteous person and the sinner becommeth righteous, good, and acceptable unto God by his owne workes: but we must of necessity conclude, that faith cleanseth our hearts, and maketh us good, righteous and acceptable before God, and furthermore causeth our workes to please him, notwithstanding that they be altogether unprofitable and unperfit. For inasmuch as we be become the children of God through faith: he considereth our workes, not as a severe and rigorous Judge, but as a most mercifull Father, having pitty of our frailnesse, and regarding us as the members of his eldest Sonne, whose perfection and righteousnesse doth supply al our uncleannesse and imperfection, which are not laid to our charge, forsomuch as they be covered under the purenesse and innocency of Jesus Christ, and come not to judgement before God. And hereupon it commeth to passe, that all our workes which proceed of true faith, (notwithstanding that they be wholly sinfull and corrupt of themselves) shall neverthelesse be praised and allowed by Jesus Christ in the generall judge-

Acts 15.

How the workes of the faith full, though they be unperfect, please God.

judgement, becauſe they be the fruits and teſtimonies of our faith whereby we be ſaved. For inſomuch as we have loved the brethren of Jeſus Chriſt, we ſhall ſhew evidently, that we have alſo beene faithfull, and brethren of Chriſt, and therefore by faith, we ſhal be put in full poſſeſſion of the everlaſting King-
Matth. 25. dome; which our Soveraigne Lord God hath prepared for us before the creating of the world: not for our merits ſake, but through his mercy, whereby he hath choſen us, and called us to the Grace of his Goſpell, and made us righteous, to the intent to glorifie us everlaſtingly with his onely begotten Son Jeſus Chriſt, who is the holineſſe and righteouſneſſe of us, but not of them which will not confeſſe that faith is ſufficient of it ſelfe to make a man righteous and acceptable to the Lord God, who thorough his Fatherly goodneſſe and loving kindneſſe, offereth and giveth us Jeſus Chriſt with his righteouſnes, without any deſert of our owne workes. What thing can worke or cauſe a man to deſerve ſo great a gift and treaſure as Jeſus Chriſt is? This treaſure is given only through the grace, favour, and mercifulneſſe of God: and onely faith is the thing that receiveth ſuch a gift, as to make us injoy the forgiveneſſe of our ſinnes. And therefore when S.

In what maner faith juſtifieth.

Paul

Paul and other Doctors say, that onely faith maketh men righteous, without workes: they mean that it maketh us to enjoy the generall forgiveneſſe of our ſinnes, and to receive Jeſus Chriſt, who (as ſaith S. *Paul*) dwelleth Ephes. 3. in our hearts by faith, and overcomming and pacifying the troubles of our conſciences, ſatisfieth Gods juſtice for our ſinnes. Furthermore it appeaſeth Gods wrath juſtly moved againſt us, quencheth the fire of hell, whereinto our natural corruption did throw us headlong, and cheerefully deſtroyeth and overthroweth the divell, together with all his power and tyranny: Which things, al the workes that all the men in the world can lay together, are not able to deſerve nor to bring to paſſe. That glory and that prerogative is reſerved all onely to the Sonne of God, that is to wit, to the bleſſed Jeſus Chriſt, who hath power above all the powers that are in Heaven, in Earth, and in Hell, and giveth himſelfe and his merits, to all ſuch as diſtruſting in themſelves, doe ſet their whole hope of being ſaved in him and in his merits. And therefore let no man beguile himſelfe when he heareth it ſaid, that onely faith juſtifieth without workes: and thinke as falſe Chriſtians doe (who draw all things to live fleſhly) that the true faith conſiſteth in beleeving the

bare

bare ſtory of Jeſus Chriſt, after the ſame manner as men beleeve the ſtory of *Ceſar*, or *Alexander*. Such manner of beliefe is but an hiſtoricall beliefe, grounded meerly upon the report of men, and upon their writings, and lightly imprinted in our conceit by a certaine cuſtome, and is like to the faith of the *Turks*, who for the like reaſons believe the fables of their *Alcoran*. And ſuch a faith is but an imagination of man, which never reneweth the heart of man, nor warmeth it with the love of God, neither doe any good workes inſue, or any change of life which faith ſhould bring forth. And therefore they falſly hold opinion againſt the holy Scripture, and againſt the holy Doctors of the Church, that onely faith maketh not men righteous, but that they muſt alſo have workes. Vnto whom I anſwer; That this hiſtoricall and found beliefe, and all the workes that inſue thereof, are not onely unable to make a man righteous: but alſo doe caſt the parties headlong to the bottome of hell, like unto thoſe that have no oyle in their lamps, that is to ſay, no lively faith in their hearts. The faith that maketh men righteous, is a worke of God in us, whereby our old man is crucified, and we being transformed in Jeſus Chriſt, become new creatures, and the deare

Matth. 12.

Rom. 6.

deare beloved children of God. This heavenly faith is it that graffeth us into the death and resurrection of Jesus Christ: and consequently mortifieth our flesh with the effects and lusts thereof. For when wee by the operation of faith doe know our selves to be dead with Jesus Christ; we are at a full point with our selves and with the world, and are throughly resolved, how it is meet that they which are dead with Jesus Christ, should mortifie their earthly members, that is to wit, the sinfull affections of their minde, and the lusts of the flesh: and forasmuch as wee know wee bee raised againe with Christ, we bend our selves to the leading of a spirituall and holy life, like unto that which we shall live in heaven, after the last resurrection. This holy faith making us to injoy the generall pardon that is published by the Gospell, bringeth us into the kingdome of our good God, and pacifieth our consciences, maintaining us in continuall joy, and holy and spirituall sweetnesse. This selfe-same faith knitteth us unto God, and maketh him to dwell in our hearts, and cloatheth our soule with himselfe, so as thenceforth the holy Ghost mooveth us to doe the same things whereunto hee mooved Jesus Christ while he was in the world, and

was converſant among men, that is to wit, unto lowlineſſe, meekeneſſe, obedientneſſe unto God, lovingneſſe, andother perfections, where-through wee recover the image of God. For theſe ſelfe-ſame cauſes, Jeſus Chriſt did rightly attribute bleſſedneſſe unto this inſpired faith: which bleſſedneſſe cannot bee without good workes and holineſſe of life. And how can it be that a Chriſtian ſhould not become holy, ſeeing that Jeſus Chriſt is become his holineſſe through faith? Therefore by faith we be juſtified and ſaved, and therfore S. *Paul* doth in a manner alwaies call thoſe Saints, whom wee call now Chriſtians: who, if they have not Chriſts Spirit, are none of Chriſts, and conſequently no Chriſtians at all. But if they have the Spirit of Jeſus Chriſt to rule and governe them, we muſt not doubt, but that although they know well that they bee made righteous through faith only: yet for all that, they will become never the more ſlothfull to do good works. For Chriſts Spirit is the Spirit of love: and love cannot be idle, nor ceaſe from the doing of good workes. But if wee will ſay the truth, a man can doe no good works, except hee firſt know himſelfe to be become righteous by faith: for before hee knoweth that, his doing of good workes is rather to make

Saint *Paul* calleth them Saints, whom we call Chriſtians.

He that beleeveth, cannot bee without good workes.

make himselfe righteous, then for the love and glory of God: and so he defileth all his works with selfe-love, for the love of himselfe and for his owne profit. But hee that knoweth himselfe to bee become righteous by the merits and righteousnesse of Christ, (which hee maketh his owne by faith) laboureth happily, and doth good workes, all only for the love and glory of Christ, & not for love of himselfe, nor to make himselfe righteous. And thereupon it commeth, that the true Christian, (that is to wit, he that accounteth himselfe righteous by reason of Christs righteousnesse) asketh not whether good workes be commanded or not: but being wholly moved and provoked with a certaine violence of godly love, he offereth himselfe willingly to doe all the workes that are holy and Christian-like, and never ceaseth to doe well. Hee therefore which feeleth not the marveilous effects by his faith, which we have heretofore declared, that the inspired faith works in the heart of the Christian Let him assure himselfe, that he hath not the Christian faith, & let him pray earnestly unto God to give it him, saying: *Lord helpe mine unbeliefe.* Marke 9. And when he heareth it said, that only faith maketh men righteous, let him not deceive himselfe, and say, What need I to

weary my ſelfe in doing good workes, faith is inough to ſend mee to *Paradiſe*? To ſuch an one I anſwer, that only faith ſendeth us to *Paradiſe*: but yet let him take good heed: for the divels doe alſo beleeve and tremble, as ſaith S. *Iames*: O miſerable man, wilt thou goe with them to *Paradiſe*? By this falſe concluſion thou mayeſt know (my brother) in what an errour thou art: for thou weeneſt to have the faith that maketh men righteous, and thou haſt it not. Thou ſayeſt thou art rich, and haſt no need of any thing: and thou ſeeſt not how thou art poore, wretched, blind, and naked. I counſell to buy gold of God, that is throughly fixed with fire, (that is to ſay, true faith ſet on fire with good workes) to the intent thou mayeſt become rich: and to cloath thy ſelfe with white rayment (that is to wit, with Chriſts innocency) to the end that the ſhame of thy nakedneſſe (which is the great filthineſſe of thy ſins) be not ſeene to the whole world. Then is the juſtifying faith as it were a flame of fire, which cannot but caſt forth brightneſſe. And like as the flame burneth the wood without the helpe of the light, and yet the flame cannot bee without the light: ſo is it aſſuredly true, that faith alone conſumeth and burneth away ſinne without the helpe of

Iames 2.

Apoc. 3.

A lively compariſon.

of workes, and yet that the same faith cannot be without good workes. Wherefore, like as if we see a flame of fire that giveth no light, we know by and by that it is but vaine and painted: even so, when wee see not some light of good workes in a man, it is a token that hee hath not the true inspired faith, which God giveth to his chosen, to justifie and glorifie them withall. And hold it for certaine, that S. *James* meant so, when hee said, Shew me thy faith by thy workes, and I will shew thee my faith by my workes. For his meaning was, that he which is plunged in ambitiousnesse, and wordly pleasures, beleeveth not (though he say he beleeve) forasmuch as he sheweth not in himselfe the effects of faith. Also wee may liken this holy faith to the Godhead which is in Jesus Christ: who being very man (but without sin) did wonderfull things, healing the sicke, giving sight to the blind, walking upon the water, and raising up the dead unto life againe: and yet these marveilous workes were not the cause that he was God. For before he did any of those things, he was God, and the lawfull and onely begotten Son of God, and he need not to worke those miracles to make himselfe God by them, but forasmuch as he was God, therefore he did them. And

What S. Iames meant concerning workes. Iames 2.

A heavenly comparison.

ſo, the miracles that Chriſt wrought, made him not to be God, but ſhewed openly that he was God. In likewiſe, true faith is as it were a Godhead in the ſoule of a Chriſtian, which doth wondrous workes, and is never weary of well-doing, and yet thoſe workes are not the cauſe that a Chriſtian is a Chriſtian, that is to wit, that he is righteous, good, holy, and acceptable unto God, neither needeth he to worke all thoſe good workes to become ſuch a one. But foraſmuch as hee is a Chriſtian by faith, like as Jeſus Chriſt being a man, was alſo God by his Godhead: hee doth all thoſe good workes, which make not the Chriſtian to be righteous and good, but ſhew him to bee good, righteous and holy. So then, like as Chriſts Godhead was the cauſe that he wrought miracles: even ſo faith working through love, is the cauſe of the good workes that a Chriſtian man doth. And like as a man may ſay of Jeſus Chriſt, that he hath done this miracle or that, and that thoſe miracles, beſides that they glorified God, were alſo a great honor unto Jeſus Chriſt as he was man, who for his obedence even unto death, was recompenced at Gods hand in his reſurrection, and had given unto him al power both in heaven & earth, which he had not afore as in

reſpect

respect of his manhood, but deserved it by the union which is betwixt the Word of God and the manhood of Christ: so doth faith in a Christian, which faith by reason of the union that it hath with the soule, attributeth that thing to the one which is proper to the other: whereupon it commeth, that the holy Scripture promiseth the Christian everlasting life for his good works, because good workes are the fruits and testimonies of lively faith, and proceed of it, as light proceedeth from a flame of fire, according as I have said heretofore. And by this holy faith which imbraceth Jesus Christ, it comes to passe that our soule is joyned with Christ, and is so united and knit to him, that whatsoever Christ hath merited and deserved, the same is imputed unto the soule, as though it had merited and deserved it. And therefore S. *Austin* saith, that God crowneth his owne gifts in us. Of this union of the soule with Jesus Christ, Christ himselfe beareth good record, where hee prayeth to his Father for his Apostles and for such as should beleeve in him by their preaching. I pray not (saith he) for them onely, but also for all those that shall beleeve in mee through their word, to the end they may be all one thing, that like as thou my Father art in mee, and I in thee, so they also may be one Ioh. 17.

in us, and that the world may beleeve that thou haſt ſent me, and that I have given them the glory which thou haſt given me, ſo as they ſhould be one ſelfe-ſame thing like as thou and I are one. Wherby it appeareth evidently, that if wee beleeve the word of the Apoſtles (who preached that Jeſus Chriſt dyed for our ſins, & roſe againe for our juſtification) we become all one thing with him: and foraſmuch as he is all one with God, we alſo become all one with God, by the meane of Jeſus Chriſt. O wonderfull glory of the Chriſtian, to whom it is granted through faith, to poſſeſſe the unſpeakeable benefits which the Angels long to behold! By this preſent diſcourſe a man may plainly perceive the difference that is betwixt us & them that defend the juſtification by faith and workes together. Herein we agree with them, that we ſtabliſh works, affirming that the faith which juſtifieth, cannot be without good workes, and that thoſe which are become righteous, are they that doe the good workes that may rightly be called good workes. But we differ from them in this, that we ſay, that faith maketh men righteous without the helpe of workes. And the reaſon is ready: namely, becauſe that by faith we put on Chriſt, & make his holineſſe and righteouſneſſe to bee ours.

Rom 4.

2 Cor. 6.

1 Pet. 2.

Gal 3.

And

And seeing the case so standeth, that Christs righteousnesse is given us by faith; We cannot be so thankelesse, blind, aud unhappy, as not to beleeve that he is of sufficient ability, Heb. 2. to make us acceptable and right before God. Let us say with the Apostle, If the blood of Oxen and Goats, and the Ashes of a Cow sprinkled, cleanseth the uncleane, as touching the cleansing of the flesh: how much more shall that bloud of Jesus Christ, who by the everlasting spirit offered himselfe undefiled unto God, cleanse our consciences from dead workes, to serve the living God? I pray thee now, thou good and devout Christian, consider well which of these two opinions is the truest, holiest, and worthiest to be preached: Ours, which advanceth the benefit of Jesus Christ, and pulleth downe the pride of man which would exalt his owne workes against Christs glory: or the other, which by affirming that faith of it selfe justifieth not, defaceth the glory and benefit of Jesus Christ, and puffeth up the pride of man, who cannot abide to be justified freely by our Lord Jesus Christ, without some merit of his owne. But (say they) it is a great quickning up to good workes, to say that a man maketh himselfe righteous before God by meanes of them. I answer,

ſwer, that wee alſo confeſſe that good workes are acceptable to God, and that hee of his meere grace and free liberality recompenſeth them in Paradiſe. But we ſay moreover, that no workes are good, ſaving thoſe that (S. *Auſtin* ſaith) are done by thoſe that are become righteous through faith, becauſe, that if the tree be not good, it cannot yeeld good fruit.

And furthermore we ſay that ſuch as are become righteous through faith, foraſmuch as they know themſelves to be righteous through Gods righteouſneſſe purchaſed by Chriſt, make no bargaining with God for their workes, as though they would buy their manner of juſtification ſuch as it is with them: but being inflamed with the love of God, & deſirous to glorifie Jeſus Chriſt who hath made them righteous, by giving them his merits and riches, they beſtow al their whole ſtudy and labour to doe Gods will, fighting manfully againſt the love of themſelves, and againſt the world and the Divell. And when they fall through frailty of the fleſh, they recover themſelves by and by, and are ſo much the more deſirous to doe good, and ſo much the more in love with their God, conſidering that he layeth not their ſinnes to their charge, becauſe they be in ingrafted into

Jeſus

Jesus Christ, who hath made full amends for all his members, upon the tree of his crosse, and maketh continuall intercession for them to the eternall Father, who for the love of his onely begotten Sonne, beholdeth them alwaies with a gentle countenance, governing and defending them as his most deare children, and in the end giving them the heritage of the world, making them like fashioned to the glorious Image of Christ.

These loving motions are the spurres that pricke forward the true Christians to doe good workes: who considering that they are become the children of God through faith, & made partakers of his divine nature, are stirred up by the holy Ghost dwelling in them, to live as it becommeth the children of so great a Lord, & are greatly ashamed that they maintaine not the beauty of their heavenly Nobleneſſe: and therefore they imploy their whol indeavour to the following of their first borne brother Jesus Christ, living in great lowlines & meeknes, in all things seeking the glory of God, giving their lives for their brethren, doing good to their enemies, glorying in the sufferance of reproches, and in the Crosse of our Lord Jesus Christ, and saying with *Zachary*, We be delivered out Gal. 6. Luke 2.

of

of the hand of our enemies, to ſerve God without feare, in holineſſe and righteouſneſſe all the dayes of our life. They ſay with St.
Tit.2. *Paul*: The Grace of the Lord is appeared to aboliſh all wickedneſſe and worldly deſires in us, to the end we ſhould live a ſober, holy, and honeſt life in this world, waiting for the bleſſed hope, and for the glorious appearing of the great God and Saviour. Theſe and ſuch other like thoughts, deſires, and affections, are wrought by inſpired faith in the ſoules of them that are become righteous. And as for him that either wholly or partly feeleth not theſe godly affections and operations in his heart, but is given over to the fleſh and the world: let him aſſure himſelfe, that he hath not yet the juſtifying faith, nor is the member of Chriſt, becauſe he hath not Chriſts Spirit, and conſequently he is none of his, and he that is
Rom.8. none of Chriſts, is no Chriſtian. Then let mans wiſedome ceaſe henceforth to fight againſt the righteouſneſſe of the moſt holy faith, and let us give all the glory of our ju-
Gal.3. ſtification, to the merits of Jeſus Chriſt, with whom we be cloathed through faith.

CHAP.

CHAP. V

In what wise the Christian is cloathed with Iesus Christ.

ALthough that by the things aforesaid, a man may easily and plainely enough perceive, how a Christian may cloath himselfe with Jesus Christ, yet nevertheless, I minde to speake a little of it, assuring my selfe, that unto the good and faithfull Christian, it can seeme neither grievous nor troublesome to speake thereof, although the thing were repeated a thousand times. Therefore I say, that the Christian knoweth that Jesus Christ, together with all his righteousnesse, holinesse and innocency, is his owne through faith. And like as when a man purposeth to present himselfe before some great Lord or Prince, he laboureth to aray himselfe in some faire and costly apparell: even so, when the Christian is decked and arrayed with the innocency of Christ, and with all his perfection, hee presenteth himselfe boldly before God the Lord of all, assuring himselfe, that through Christs merits, he is in as good case as if he had purchased all that which Jesus Christ hath purchased and deserved. And truely, faith maketh

keth every of us to poſſeſſe Chriſt and all that is his, as wee poſſeſſe our owne garment. And therfore to be cloathed with Jeſus Chriſt, is nothing elſe but to beleeve for a certainty, that Chriſt is wholly ours: and ſo is he in very deed, if we beleeve ſo, and hold our ſelves aſſured, that by the ſame heavenly garment we be received into favour before God. For it is moſt certaine, that he as a moſt deare Father hath given us his Son: meaning that all his righteouſneſſe, and all that ever he is, can, or hath done, ſhould be in our power & iuriſdiction, in ſuch wiſe as it ſhould be lawful for us to make our boaſt of them, as if we had done, purchaſed, and deſerved them by our owne ſtrength. And whoſoever beleeveth this, ſhall find that his beliefe is good and true, as we have ſhewed heretofore. Then muſt the Chriſtian have a ſtedfaſt faith & beleefe, that all the goods, all the graces & al the riches of Jeſus Chriſt, are his: for ſith that God hath given us Jeſus Chriſt himſelfe, how ſhould it be poſſible that he hath not
Rom. 8. given us all things with him? Now if this be true, as true it is indeed: the Chriſtian may rightly ſay, I am the child of God, and Jeſus Chriſt is my brother. I am Lord of Heaven and Earth, and of hell, and of death,

death, and of the law, in ſo much as the Law cannot accuſe me nor lay any curſe upon me, becauſe the righteouſneſſe of God is become mine. And this faith is it alone that maketh a man to be called a Chriſtian, and which cloatheth him with Jeſus Chriſt as we have ſaid afore. And boldly may this bee called a great myſtery, whereunder are contained marveilous things, and things not heard of, concerning that great God, which cannot enter into mans heart, except God doe firſt ſoften it with his holy grace, as he hath promiſed to doe by his holy Prophet, ſaying, I will give you a new heart, and I will put a new mind into you, and I will take away the ſtony heart out of your body, and I will give you a heart of fleſh. Now then, hee that beleeveth not after the ſaid manner, that Jeſus Chriſt with all the goods that he poſſeſſeth, is his, cannot call himſelfe a true Chriſtian, nor ever have a quiet and joyfull conſcience, nor a good and fervent courage to doe good: but ſhall eaſily faint in doing of good workes, yea and moreover hee ſhall never bee able to doe good workes that are truely good. This onely beleefe and truſt that wee have in the mdrits of Jeſus Chriſt, maketh men true Chriſtians, ſtout, cheerefull, merry, lovers of God, ready to doe

doe good works, poſſeſſors of Gods Kingdome and of God himſelfe, and his right deare-beloved children, in whom the holy Ghoſt doth truely dwell. What heart is ſo cowardly, cold, and vile, which conſidering the ineſtimable greatneſſe of the gift that God hath beſtowed upon him, in giving him his owne ſo wel-beloved Sonne with all his perfectneſſe, is not inflamed with an exceeding earneſt deſire, to become like unto him in good works? ſpecially ſeeing that the Father hath given him unto us for an example whereon we muſt continually looke, framing our life after ſuch a ſort, as it may bee a true counterpaine of the life of Jeſus Chriſt, for aſmuch as Chriſt (as ſaith Saint *Peter*) hath ſuffered for us, leaving us an enſample, to the end that we ſhould follow his footſteps? Out of this conſideration iſſueth another kind of cloathing of a mans ſelfe with Chriſt, which we may tearme an example cloathing, for ſo much as the Chriſtian muſt frame his whole life after the example of Chriſt, faſhioning himſelfe like unto him in all his deedes, words and thoughts, leaving his former wicked life, and decking himſelfe with the new life, that is to wit, with the life of Chriſt. By reaſon whereof S. *Paul* ſaith: Let us caſt away the

Jeſus Chriſt the true example of Chriſtians.

1 Pet.

Epheſ. 4. Rom. 15.

the works of darknes, and put on the armour of light, not in feasting, nor in drunkennesse, nor in chambering & wantõnes, nor in strife: but put upon you the Lord Jesus Christ, and make no preparation for the flesh, nor for the lusts thereof. Hereupon the true Christian being in love with Jesus Christ, saith in himselfe, Sith that Jesus Christ, not having any need of me, hath redeemed me with his owne blood, and is become poore to enrich mee: I will likewise give my good, yea and my very life, for the love and welfare of my neighbour. And like as I am cloathed with Jesus Christ for the love hee hath borne to mee: so will I have my neighbour in Christ, to cloath himselfe with mee and with my goods likewise, for the love that I beare him for Christs sake. Hee that doth not so, is no true Christian, for he cannot say that hee loveth Jesus Christ, if hee love not the members and brothers of him: and if we love not our neighbour, for whose sake Christ hath shed his blood, wee cannot truely say that wee love Jesus Christ: who being equall with God, was obedient to his Father, even to the death of the Crosse, and hath loved and redeemed us, giving himselfe unto us, with all that ever he hath. After the same manner, we being rich, and having Phil. 2.

aboundance of good things at Christs hand, muſt alſo bee obedient unto God, to offer and give our workes and all that wee have, yea and even our ſelves, to our neighbours and brethren in Jeſus Chriſt, ſerving them and helping them at their need, and being to them as another Chriſt. And like as Jeſus Chriſt was lowly and gentle, and farre from all debate and ſtrife: ſo muſt wee ſet our whole minde upon lowlineſſe and meekeneſſe, eſchewing all ſtrife and impatience, as well which conſiſt in words and reaſoning, as in deeds: And as Jeſus Chriſt hath indured all the perſecutions and ſpites of the world for the glory of God: ſo muſt wee with all patientneſſe cheerefully beare the perſecutions and reproaches that are done by falſe Chriſtians to all ſuch as will live faithfully in Jeſus Chriſt: who gave his life for his enemies, and prayed for them upon the Croſſe: and ſo muſt we alſo pray alwaies for our enemies, and willingly ſpend our life for their welfare. And this is to follow Chriſts ſteps, according as Saint *Peter* ſaith. For when we know Jeſus Chriſt with all his riches to bee our owne good, (which thing is to bee cloathed with Chriſt and to become pure and cleane without ſpot) there remaineth nothing more for us to doe,

Matth. 11.

2 Tim. 2.

but

but to glorifie God by following the life of Jesus Christ, and to doe to our brethren as Christ hath done to us: and specially forsomuch as we be warranted by his Word, that whatsoever we doe to his brethren and ours, hee accepteth it as a benefit done to himselfe. And doubtlesse seeing that the true Christians are members of Christ, wee cannot doe either good or evill to the true Christians, but wee doe it likewise unto Christ, insomuch that he rejoyceth or suffereth in his members. Therefore like as Jesus Christ is our cloathing by faith, so also must wee through love become the cloathing of our brethren, and have as good care of them as of our owne bodies: for they bee members of our body, whereof Christ is the head. And this is the godly love and charitie which springeth and proceedeth of the true unfained faith, which God hath breathed into his Elect: which faith (as saith Saint *Paul*) worketh by love. Howbeit, for- Rom. 12.
asmuch as the life of our Lord Jesus Christ, wherewithall wee must bee cloathed, was continuall crosse, full of troubles, reproaches, and persecutions: if wee will fashion our selves like unto his life, wee must continually beare the crosse, as hee himselfe saith: If any man will come after mee, let 1 Tim. 1. Gal. 5.

Luke 9. him forſake himſelfe, and take up his Croſſe and follow me. But the chiefe cauſe of this croſſe is, for that our God purpoſeth to mortifie the affections of our mind and the luſts of our fleſh by that exerciſe: to the end wee may conceive in our ſelves the great perfection wherein wee bee comprized by our Lord Jeſus Chriſt, by being grafted into him. Alſo his will is, that our faith being fined like gold in the furnace of troubles, ſhould ſhine bright to his glory. Moreover his intent is, that wee by our infirmities, ſhould ſet out his great power which the world in deſpite of it, beholdeth in us, in aſmuch as our frailty becommeth ſtrong by troubles and perſecutions, and the more that it was beaten downe and oppreſſed, ſo much the more it is ſtrong and ſtedfaſt. Whereof the Apoſtle Saint *Paul* ſaith, We carry this treaſure in earthen veſſels, that the excellency of the power might be Gods and not ours. On all ſides wee ſuffer tribulation, but we are not overcome: wee bee poore, but not overcome of poverty: wee ſuffer perſecution, but yet are wee not forſaken: we be deſpiſed, but yet wee periſh not: and ſo wee dayly beare about us the dying of our Lord Jeſus Chriſt in our body, that the life of Jeſus Chriſt may

Iohn 15. Phil. 3.

2 Cor. 12. 2 Cor. 4.

may also be openly shewed in us. And seeing the case is so, that our Lord Jesus Christ and all his deare Disciples glorified God by tribulations: let us also imbrace them joyfully, and say with the Apostle S. *Paul*, God forbid that I should glory, save in the Crosse of our Lord Jesus Christ: and let us so deale, as the world may (whether it will or no) perceive and see with his eyes, the wonderfull effects that God worketh in such as sincerely imbrace the grace of his Gospell. Let us so deale, I say, as the worldlings may see with how great quietnesse of mind the true Christians indure the losse of their goods; the death of their children, slanders, the diseases of the body, and the persecutions of false Christians: and also that they may see how the onely true Christians doe worship God in spirit and truth, taking in good worth at his hand whatsoever happeneth, and holding all that hee doth, to bee good, righteous and holy, praising him alwayes for the same, whether it be in prosperity or adversity, thanking him as a most gracious and loving father, and acknowledging it for a right great gift of Gods goodnesse, to suffer any adversity, and chiefly for the Gospell and for following the steps of Christ, specially for as much as we know, that

Gal. 6.

Rom. 5.

After what sort patience ingendreth triall.

that tribulation ingendreth patience, and patience triall, and triall hope, and hope maketh us not ashamed. I say, that patience ingendreth tryall, because that whereas God hath promised helpe in trouble to such as trust in him, we find it by experience, in that wee continue strong and stedfast all the while, and are upholden by the hand of God, which thing wee could not doe with all the powers that we have of our owne. So then, by patience we find that our Lord giveth us the helpe that hee hath promised us at our need, whereby our hope is confirmed. And it were an over-great unthankefulnesse, not to trust to such an ayde and favour for the time to come, as we have found by experience to bee so certaine and stedfast heretofore. But what need wee so many words? It ought to suffice us to know, that the true Christians are through tribulation cloathed with the Image of our Lord Jesus Christ crucified: which if we beare willingly & with a good heart, wee shall in the end bee cloathed with the Image of Jesus Christ glorified. For as the passions of Jesus Christ doe abound: so through him, shall the consolations overabound: and if we suffer with him here below for a time, wee shall also raigne with him there above for ever.

Rom. 8.

2 Cor. 2.

CHAP

CHAP. VI.

Certaine remedies against distrust.

BVt forasmuch as the divell and mans wisedome labour continually to dispossesse us of this most holy faith, wherethrough wee beleeve that all our sins are chastised and punished in Jesus Christ, and that through his most precious bloodshed, wee be reconciled to the Majesty of God: it is very needfull for a Christian to have his weapons alwayes in a readinesse, to defend himselfe from the said most mischievous temptation, which seeketh to bereave the soule of her life. Among the said weapons (in my judgement) the mightiest & best are, Prayer, the often use of the holy Communion, the remembering of holy Baptisme, and the minding of predestination. In our prayer, wee may well say with the father of the poore Lunatike person, of whom mention is made in the Gospel of Saint *Marke*, Lord Jesus, helpe mine unbeliefe. Or else we may say with the Apostles, Lord, increase our faith. And if there raigne in us a continuall desire to grow in faith, hope, and love: wee will continually pray, as Saint *Paul* instructeth us. For prayer is nothing else but a fervent

Marke 9.

Foure remedies against the temptations of distrust.

Prayer.

Matth 9.

1 Thes. 5.

True Prayer.

fervent mind ſettled upon God. By the re-
Baptiſme; membring of Baptiſme, wee ſhall aſſure our ſelves, that we are at peace with God. And
3 Pet. 3. foraſmuch as Saint *Peter* ſaith, that the Arke of *Noe* was a figure of Baptiſme: therefore like as *Noe* was ſaved from the flood by the Arke, becauſe hee beleeved the promiſes of God: ſo alſo are wee by faith ſaved in Baptiſme from Gods Wrath. Which faith is
Mark. 16. grounded upon the Word of our Lord Jeſus Chriſt, who ſaith that hee which beleeveth and is baptized, ſhall be ſaved. And good right it is: for in Baptiſme wee put on Jeſus Chriſt, as the Apoſtle Saint *Paul* affir-
Gal. 3: meth, and conſequently wee bee made partakers of his righteouſneſſe, and of all his goods: and under this precious robe, the ſinnes that our frailty committeth, lye hidden and covered, and are not imputed unto
Rom. 4. us. And ſo, according as S. *Paul* ſaith, the bleſſedneſſe which the Pſalmiſt ſpeaketh of appertaineth to us: namely, Bleſſed are they
Pſal. 36. whoſe miſ-doings are forgiven, and whoſe ſinnes are covered. Bleſſed is the man to whom the Lord imputeth not ſinne. But it ſtandeth a Chriſtian in hand, to take good heed, that upon theſe words he take no liberty to ſinne: for this doctrine belongeth to none ſuch as honour themſelves with the

name

name of Christians, confessing Christ with their mouth, and yet deny him in their deeds. But it concerneth the true Christians, who though they fight manfully against the flesh, the world, and the divell, doe notwithstanding fall daily; and are constrained to say, Lord, forgive us our offences. These are they to whom wee speake, to comfort them and to hold them up, that they fall not into despaire: as though the blood of Christ washed us not from all sinne, and that hee were not our advocate, and the atonement-maker for his members. And therefore when wee bee provoked to doubt of the forgivenesse of our sinnes, and that our owne conscience beginneth to trouble us: then must wee furnish our selves with true faith, and out of hand have recourse to the precious blood of Jesus Christ, shed for us upon the altar of the Crosse, and distributed to his Apostles at his last Supper, under the veile of a most holy Sacrament, which was ordained by Christ, to the end that wee should celebrate the remembrance of his death, and that by the same visible Sacrament, our troubled consciences might be assured of our atonement with God. The blessed Jesus Christ made his last Will, when hee said, This is my body which is given for you: and,

The Supper of the Lord.

Luke 22.

Mar.16. and, This is my blood of the New Teſta-
ment, which is ſhed for many to the for-
Gal.3. giveneſſe of their ſinnes. We know that a
Teſtament (ſaith Saint *Paul*) although it be
but a mans Teſtament, yet nevertheleſſe if it
be allowed, no man deſpiſeth it or addeth
any thing to it: and that no Teſtament is of
force till the Teſtator be dead, but hath full
power after the parties deceaſe. Then did
Jeſus Chriſt make his Teſtament, wherein
he promiſeth forgiveneſſe of ſinnes, and the
grace and good favour of himſelfe, and his
Father, together with mercy and everlaſting
life. And to the intent that the ſaid Teſta-
ment ſhould be of full force, he hath confir-
med it with his owne precious blood and
with his owne death. By reaſon whereof,
Heb.9. Saint *Paul* ſaith, that Jeſus Chriſt is the Me-
diator of the New Teſtament, that by his
dying for the redemption of thoſe tranſ-
greſſions which were in the former Teſta-
ment, they that are called might receive the
promiſe of the eternall inheritance. For
whereſoever is a Teſtament, there muſt alſo
be the death of the Teſtator: for the Teſta-
ment is confirmed by the death of the par-
ty, inſomuch as it is of no value ſo long
as the maker of it is alive. Wherefore wee
bee very certaine and aſſured by the death

of

of Jesus Christ, that his Testament is availeable, whereby all our mis-deeds are pardoned, and we made heires of eternall life. And for a token and faithfull pledge hereof, in stead of a Seale, he hath left us this divine Sacrament, which not onely giveth our soules assured hope of their everlasting Salvation, but also warranteth unto us that immortality of our flesh, forasmuch as it is even now quickned by that immortall flesh of his, and in a certaine manner becommeth partaker of the immortality thereof, and hee that is partaker of that divine flesh by faith, shall not perish for ever. But unto him that receiveth it without the said faith, it turneth to a dangerous poyson, because that like as when bodily sustenance findeth the stomacke incumbred with evill humors, it corrupteth likewise and worketh great annoyance: even so if this spirituall food light into a sinfull soule that is full of malice and mis-beliefe, it casteth it headlong into some greater ruine, not through it owne default, but because that to the uncleane and unbeleever all things are uncleane: notwithstanding that the things bee sanctified by the Lords blessing. For (saith Saint *Paul*) hee that eateth of that bread, and drinketh of that cup unworthily, is guilty of the body

Irenæus. lib. 1.

Iohn 6.

1 Cor. 11.

and

What is meant by not making a difference of the Lords Body.

and blood of the Lord, and hee eateth and drinketh his owne damnation, becauſe hee maketh no difference of the Lords Body. For hee maketh no difference of the Lords Body, which preſumeth to the Lords Supper without faith and charity. And foraſmuch as he beleeveth not that Body to be his life, and the cleanſer of all his ſinnes: he maketh Jeſus Chriſt a lyar, and treadeth the Sonne of God under foot, and eſteemeth the blood of the Teſtament whereby hee was ſanctified, but as a common or worldly thing, and doth great wrong to the Spirit of grace, and he ſhall bee puniſhed very ſore at Gods hand, for this his unbeliefe and wicked hypocriſie. For whereas he repoſeth not that truſt of his juſtification in the paſſion of our Lord and Saviour Jeſus Chriſt: yet neverthelesſe hee receiveth this moſt holy Sacrament, and maketh proteſtation that hee putteth not his truſt in any other thing. Whereby he accuſeth himſelfe, and is a witneſſe of his owne iniquity, and condemneth himſelfe to everlaſting death, by refuſing the life which God promiſeth him in that holy Sacrament. And in this point, when the Chriſtian feeleth that his enemies are like to overcome him: that is to wit, when hee beginneth to doubt whether hee have receiv-

Hee that receiveth this Sacrament, proteſteth himſelfe to truſt in none other thing then the blood of Chriſt.

Very comfortable counſell.

ved

ved forgiveneſſe of his ſins by Jeſus Chriſt: and that he ſhal not be able to withſtand the divell and his temptations: and that the accuſation of his owne doubtfull conſcience comes to preſſe him, ſo as he beginneth to feare leſt hell fire ſhould ſwallow him up, and death hold him in his everlaſting bands by reaſon of Gods Wrath, I ſay, when the good Chriſtian feeleth himſelfe in ſuch agony: Let him get him to his holy Sacrament with a good heart and ſtout courage, and receive it devoutly, ſaying in his heart, and anſwering his enemies thus: I confeſſe I have deſerved a thouſand heils, and everlaſting death, by reaſon of the great ſinnes which I have committed. But this heavenly Sacrament which I receive at that preſent, aſſureth mee of the forgiveneſſe of all my miſdoings, and of mine atonement with God. For if I have an eye to my workes, there is no doubt but I acknowledge my ſelfe a ſinner, and condemne mine owne ſelfe in ſuch wiſe, as my conſcience ſhould never bee quiet, if I ſhould thinke that my ſinnes are pardoned me for my workes ſake. But when I looke to the promiſes and covenants of God, who promiſeth mee forgiveneſſe of my ſinnes by the bloud of Jeſus Chriſt, I am aſſure that I have obtained it, and that I

have

have his favour, as I am ſure that hee which hath made the promiſes and covenants, cannot lye nor deceive: and through this ſtedfaſt faith I become righteous by Chriſts righteouſneſſe, wherethrough I am ſaved, and my conſcience quieted. Hath he not given his moſt innocent body into the hands of ſinners for our ſinnes? Hath he not ſhed his blood to waſh away my iniquities? Why then doeſt thou vexe thy ſelfe, O my ſoule? put thy truſt in the Lord, who beareth thee ſo great love, that to deliver thee from eternall death, it hath pleaſed him that his only Sonne ſhould ſuffer death and paſſion, who hath taken upon himſelfe our povertie, to give us his riches: laid our weakeneſſe upon himſelfe, to ſtabliſh us in his ſtrength: become mortall, to make us immortall: come downe unto the earth, to advance us up to heaven: and become the Sonne of man with us, to make us the children of God with himſelfe. Who is he then that ſhall accuſe us? God is he that juſtifieth us, and who ſhall condemne us? Jeſus Chriſt is dead for us, yea, and riſen againe for us, and he ſitteth at the right hand of God, making Interceſſion for us. Wherefore ſay with *David*, Why art thou heavy, O my ſoule, and why doeſt thou trouble mee? doeſt thou

Rom. 4.

Rom. 8.

thou see nothing but the Law, sinne, wrath, haavinesse, death, hell, and the divell? Is there not now to bee seene Grace, remission of sinnes, Righteousnesse, Consolation, Joy, Peace, Life, Heaven, Christ, and God?

Trouble mee no more then, O my soule: for what is the Law? what is sinne? what is death and the divell, in comparison of these things? Therefore trust in God, who hath not spared his owne deare Sonne, but given him to the death of the crosse for thy sinnes, and hath given thee victory through him. This is the sweet doctrine of the Gospell, which I desire, that all Christians could receive with Thanksgiving and an assured faith: for then would Christ bee nothing but Joy and sweetnesse to them; then would they take heart in the victory of Christs death, who indeed was made a curse for us, subject to wrath, putting upon him our person, and laid our sinnes upon his own shoulders, & he hath made with us this happy change, that is to say, he tooke upon him our sinfull person, and gave unto us his innocent and victorious person, wherewith wee being now cloathed, are free from the curse of the Law.

And therefore may every poore sinner say, with an assured confidence, Thou Christ,

Christ, art my sinne and my curse; or rather, I am thy sinne, and thy curse, and contrariwise thou art my Righteousnesse, my Blessing, and my Life, my Grace of God, and my Heaven. And thus, if wee by faith doe behold this brazen Serpent, Christ, hanging upon the Crosse, wee shall see the Law, sinne, death, the divell and hell, killed by his death: and so may with the Apostle *Paul* sing that joying heart Dittie: Thankes be to God, who hath given us victory, through our Lord Jesus Christ.

And so with these Thankesgivings, with these or such other like thoughts must wee receive the Sacrament of the body and blood of our Lord Jesus Christ. After this manner is all fearefulnesse driven out of the soule of the Christian: and charitie is increased, faith strengthned, the conscience quieted, and the tongue never ceaseth to praise God, and to yeeld him infinite thanks for so great a benefit. This is the vertue, efficacie, and only trust of our soule. This is the Rocke whereupon if the conscience bee builded, it feareth neither tempest, nor the gates of hell, nor Gods wrath, nor the Law, nor sinne, nor death, nor the divels, nor any other thing. And forasmuch as the substance of the Lords Supper and Table consisteth in this

this divine Sacrament: When the Christian is at it, he must hold his eyes fastened continually upon the passion of our gracious Saviour, beholding him on the one side upon the crosse loden with all our sinnes: and GOD on the other side punishing, chastising, and whipping his owne onely begotten and deare beloved Sonne in stead of us. O happy is that man that shutteth his eyes from all other sights, and will neither heare nor see any other thing then Jesus Christ crucified, in whom are laid up and bestowed all the treasures of Gods wisedome and divine knowledge! Blessed (say I) is he that feedeth his minde with so heavenly a food, and maketh himselfe drunken in the love of God with so sweet and singular a liquor. But before I make an end of this matter, I will first advertise the Christian, that Saint *Austin* hath ordinarily beene wont to terme this holy Sacrament the bond of charitie, and the mystery of unitie. And hee saith, that whosoever receiveth the mystery of unitie, and regardeth not the bond of peace, receiveth not the Sacrament to his owne behoofe, but as a witnesse against himselfe. Therefore wee must understand, that the Lord hath ordained this holy Sacrament not only to make us sure of the forgiveneſſe of

Why the holy Sacrament of thanksgiving was ordained.

our ſinnes: but alſo to inflame us to peace, unitie, and brotherly charity. For in this Sacrament the Lord doth after ſuch a manner make us partakers of his body, as hee becommeth all one thing with us, and we with him. By reaſon whereof, forasmuch as hee hath but one body whereof hee maketh us partakers: it is meet that wee alſo ſhould by ſuch partaking become all one body together among our ſelves. And this union is repreſented by the bread of the Sacrament: which as it is made of many graines mingled and kneaded together, in ſuch wiſe as one of them cannot bee diſcerned from another: So alſo muſt wee be joyned together after ſuch a ſort, and ſo united together into one agreement of minde, as no diviſion may creepe in. And this doth Saint *Paul* ſhew us, when hee ſaith: Is not the cup of bleſſing which wee bleſſe, the communion of the blood of Jeſus Chriſt? is not the bread that wee breake, the communion of the body of Jeſus Chriſt? whereas we be many, yet are we but one bread and one body, forſomuch as we be all partakers of one bread. By theſe things we underſtand, that when we receive his moſt holy communion, wee muſt conſider that wee are all of us ingrafted into Chriſt, and are all become members of one ſelfe-

Chriſtian peace and union are betokened by the bread and wine.

Hee that offendeth one of his Chriſtian brethren, offendeth Chriſt himſelfe.

selfe-same body, that is to wit, of Jesus Christ, in such wise as we cannot offend, defame, or despise any of our brethren, but we must therewithal offend, defame, and despise our said head Jesus Christ: neither can wee be at variance with any of our brethren, but in like wise we must bee at oddes with him. Also wee cannot love him, except wee love him in our brethren. Looke how much care we have of ourowne body, so much must we have of our Christian brethren, who are the members of our body. And like as no part of our body feeleth any griefe, which spreadeth not it selfe into all the other parts: so ought wee to determine with our selves, that our brother feeleth not any inconvenience, which should not moove us to compassion. With such manner of thoughts must we prepare our selves to this holy Sacrament, quickning up our spirits with a fervent love to our neighbourward. For what greater spurre can wee have to pricke us to love one another, then to see that Jesus Christ, by giving himselfe unto us, not only alloureth us to give our selves one to another, but also by making himselfe common to us all, maketh us also to be all one selfe-same thing in him? In respect whereof, wee ought to covet and procure, that in all of us

A preparation to the receiving of the holy Sacrament.

there may be but one minde, one heart, and one tongue, accorded and united together in thoughts, words and deeds. And wee muſt marke well, that as oft as wee receive this holy and worthy Sacrament, wee bind our ſelves to all the duties of charitie: as not to offend any of our brethren, nor to leave any thing undone, that may bee profitable and helpefull in their neceſſitie. But if there come any to this heavenly Table of the Lord, that are divided at variance with their brethren, the ſame muſt aſſure themſelves that they eate unworthily, and are guilty of the body and blood of the Lord, & that they eate and drinke their owne damnation: for that there wanted nothing on their behalfe, but that the body of Jeſus Chriſt was rent and plucked in pieces againe, whileſt they by hatred are divided from their brethren, that is to wit, from the members of Jeſus Chriſt, and have not any part with him, and yet nevertheleſſe in receiving this holy communion, pretended to beleive that their whole ſalvation conſiſteth in the participation and union with Jeſus Chriſt. Then let us goe, my brethren, to the receiving of this heavenly bread, to celebrate the remembrance of our Lords paſſion, and to ſtrengthen and fortifie the beliefe and aſſurance of the forgiveneſſe of

He that receiveth the Sacrament, bindeth himſelfe to all the duties of charitie.

The true end for which the holy Sacrament is ordained.

of our sinnes, with the remembrance thereof, and to quicken up our minds and tongues to praise and exalt the infinite goodnesse of our God, and finally to cherrish brotherly love, and to witnesse the same one to another by the straight union which all of us have in the body of our Lord Jesus Christ. Besides prayer, and the remembring of Baptisme, and the often resorting to the most holy communion, there is one other very good remedy against distrust and fearefullnesse, which is no lesse friend to Christian charity: namely, the remembrance of our predestination and election to eternall life, grounded upon the Word of God, which is the Sword of the H. Ghost, wherewith wee may beat backe our enemies. Rejoyce ye in this (saith the Lord) that your names are written in heaven. There is no greater joy in this life, nor any thing that more comforteth the Christian that is afflicted, tempted, or falne into any sinne, then the remembrance of predestination, & the assuring of our selves that we be of the number of them whose names are written in the Booke of life, and which are chosen to be fashioned like unto the Image of Jesus Christ. O how unspeakeable is the comfort of him that hath this faith, and museth continually in his heart upon

The 4th. remedy against distrust.

Eph. 5. Luke 10.

this exceeding ſweet predeſtination, whereby hee knoweth that although he fall often, yet notwithſtanding, God his Father who hath fore-ordained him to everlaſting life, holdeth him up, & reacheth out his hand unto him continually. And he ſaith continually in himſelfe, If God have choſen me, and predeſtinated mee to the glory of his children, who can hinder mee? If God bee with us (ſaith S. *Paul*) who can bee againſt us? Nay rather, to the end that the Predeſtination may bee accompliſhed in us, he hath ſent his deare-beloved Sonne, who is a moſt ſure earneſt penny and pledge unto us, that we which have received the Grace of the Goſpell, are Gods Children, choſen to eternall life. This holy Predeſtination maintaineth the true Chriſtian in a continuall ſpirituall joy, increaſeth in him the indeavour of good workes, and inflameth him with the love of God, and maketh him enemy to the world and to ſinne. Who is ſo fierce and hard-hearted, which knowing that God of his mercy hath made him his child from everlaſting, wil not by and by be inflamed to love God? Who is of ſo vile and baſe courage, that hee will not eſteeme all the pleaſures, all the honours, and all the riches of the world as filthy mire, when hee knowes that God hath

Pſal. 36.

Rom. 8.

He that receiveth the Goſpell is ſure that he is predeſtinated,

The effect proceeding of the knowledge of predeſtination.

made

made him a Citizen of heaven? yea these are they that worship God rightly in spirit and truth, receiving al things (as well in prosperity as in adversity) at the hand of God their Father, and evermore praising & thanking him for all, as their good Father, who is righteous and holy in all his works. These being inflamed with the Love of God, and armed with the knowledge of their predestination, feare neither death, nor sin, nor the divell, nor hell: neither know they what the wrath of God is: for they see none other thing in God, but love and fatherly kindnes towards them. And if they fall into any troubles, they accept them as tokens of Gods favour, crying out with S. *Paul*, Who is it that shall separate us from Gods love? shall tribulations, shall anguish, shall persecution, or hunger, or nakednesse, or perill, or sword? as it is written, For thy sake are wee killed all the day long, and counted as sheepe appointed to the slaughter. But in all these things wee get the upper hand through him that hath loved us. Wherefore, it is not for nought that Saint *John* saith, how the true Christians know right well, that they must be saved and glorified, and that by reason of the same affiance, they make themselves holy as Jesus Christ is holy. And when Saint

Rom 8.

1 John 3.

Eph. 1. *Paul* exhorteth his Disciples to a good and holy life: hee is wont to put them in remembrance of their election and predestination, as of a thing of very great force to stirre up the minds of the true Christians to the loving of God, and to the performance of good workes. And for the same cause our good Lord Jesus Christ speaketh openly of this holy predestination, as one that knew of how great importance the knowledge thereof is to the edifying of his elect. But perchance thou wilt say to mee, I know well that they whose names are written in heaven, have cause to live in continuall joy, and glorifie God both in word and deed; but I know not whether I am of that number or no, and therefore I live in continuall feare; specially because I know my selfe to bee an exceeding weake and fraile sinner, from the violence whereof I am not able to defend my selfe, but that I am overcome of it daily. And furthermore, forasmuch as I see my selfe continually afflicted and troubled with divers temptations, mee thinkes, I doe as it were behold with mine eyes, the wrath of God scourging me. To answer to these doubts of thine, I say, my right deare brother, that thou must assure thy selfe, that al these are but temptations of

the

the divell, who by all meanes seeketh to rob us of that faith and confidence that springeth of faith, and assureth us of Gods good will towards us. He laboureth to strip our soules out of this precious garment: for hee knoweth that none is a true Christian, except he beleeve Gods Word, which promiseth forgiveneſſe of all sinnes, and peace to all them, which accept the grace of the Gospel. Verily I say, that he which upon these promises of God, perswadeth not himselfe assuredly, that God is a merciful and loving Father unto him, nor with stedfast confidence looketh to receive the inheritance of the heavenly Kingdome at his hand: is not faithfull indeed, and maketh himselfe utterly unworthy of Gods Grace. In respect whereof S. *Paul* saith, that wee be the Temple of God, so far forth as we firmely maintain the confidence and glory of our hope, unto the end. And in another place he exhorteth that wee should not give over our trust, which hath great reward of recompence. And therefore, my brethren, let us give our whole endeavour to do the Will of God, as it becommeth good children, and beware that we sin not, as neere as we can. And although we fall oftentimes into sin through our own frailty: yet let us not by and by surmize, that

Heb. 3.

Heb. 10.

that wee bee veſſels of wrath, or that wee be utterly forſaken of the holy Ghoſt: for we have our Advocate Jeſus Chriſt before God the Father, and hee is the atonement-maker for our ſinnes. Let us bethinke us of the opinion of S. *Auſtin*, who ſayth that none of the Saints is righteous and without ſinne: and yet notwithſtanding that, he ceaſeth not to be righteous and holy, ſo farre-forth as he retaines his holineſſe with affection. And therefore if wee have afflictions and tribulations, let us not thinke that God ſends them becauſe he is our enemy, but becauſe hee is our moſt loving Father. The Lord (ſaith *Salomon*) chaſtiſeth him whom hee loveth, and ſcourgeth every child of his whom he receiveth. Wherefore if wee have received the Grace of the Goſpell, whereby man is received of God for his Child, wee muſt not doubt of Gods grace and good will towards us. And when wee perceive our ſelves to delight in Gods Word, and to have a deſire to follow the life of Jeſus Chriſt: wee muſt ſtedfaſtly believe, that wee be the children of God, and the Temple of the holy Ghoſt: for thoſe things cannot be done by the power of mans wiſedome, but are the gifts of the holy Ghoſt, who dwelleth in us by faith, and is as it were a ſeale

Afflictions are no ſignes of re probation.

Prov. 5.

A true marke to know Gods children by.

of

of authority, which sealeth up Gods promises in our hearts, the certainety whereof is printed aforehand in our minds, and is given us, as a pledge to stablish and confirme the same. As soone as you believe (saith the Apostle S. *Paul*) ye be sealed by the holy Spirit of promise, who is the earnest penny of our inheritance. Behold how he sheweth us hereby, that the hearts of the faithfull are marked with the holy Ghost, as it were with a seale: in respect whereof, he calleth the holy Ghost, The Spirit of promise, forsomuch as hee confirmeth the promise of the Gospell, the which (as I have oftentimes told you) is a happy tydings that promiseth forivenesse of sinnes and everlasting life, to all such as believe that all their misdoings are blotted out in Jesus Christ. All we that believe in Jesus Christ (saith Saint *Paul*) are become the children of God: and because wee bee his children, hee hath sent the Spirit of his Sonne into our heart, which crieth, Father, Father. And to the Romanes, Those (saith hee) that are guided by the Spirit of God, are the children of God: for yee have not received againe the spirit of bondage in feare: but the Spirit of adoption, whereby we cry, Father, Father. For certainely the same Spirit beareth our spirit record, that

Eph. 2. Wherefore the Apostle calleth the holi Ghost the Spirit of promise.

Gal. 3. 1

Rom. 8.

wee

wee be the children of God. Now then, if we be children, we be also heires. And wee must marke well, that in these two places, the Apostle S. *Paul* speaketh plainely, not of any speciall revelation, but of a certaine record which the holy Ghost doth commonly yeeld to all such as receive the grace of the Gospell. Then if the holy Ghost assure us that we be Gods children and heires: why should we doubt of our predestination? The same man saith in the same Epistle, Whom he hath predestinated, them he hath also called: and whom he hath called, them hath hee also made righteous: and whom he hath made righteous, them also hath he glorified. What shall wee then say to all these things? If God bee on our side, who can bee against us? And therefore if I plainely perceive, that God hath called me by giving mee faith and the fruits of faith, that is to wit, Peace of conscience, mortification of the flesh, and quickning of the spirit, whether it be in whole or in part, why should I doubt that I am not predestinated? And moreover we say with S. *Paul*, that all true Christians (that is to wit, all such as beleeve the Gospell) receive not the spirit of this world, but the Spirit that commeth from God: by the inspiration whereof they discerne

Rom. 8.

A true marke of predistination.

2. Cor. 2.

cerne the things that God hath given them. What marvell then is it, if wee know that God hath certainly given us everlasting life? But there are some which say, that no man ought to presume so farre, as to boast himselfe to have the Spirit of God. They speake in such wise, as if the Christian should glory of the having of it for his owne deserts, and not by the onely and meere mercy of God: and as though it were a presumptuousnesse to professe himselfe a Christian: or as though a man could bee a Christian without the having of Christs Spirit: or as though we could without flat hypocrisie say that Jesus Christ is our Lord, or call God our Father, if the holy Ghost moved not our hearts and tongues to utter so sweet words. And yet notwithstanding, even they that count us presumptuous for saying that God hath given us his holy Spirit, with faith, forbid us not to say every day *Our Father*, but rather command us. But I would have them to tell mee, how it is possible to seperate faith and the holy Ghost asunder, seeing that faith is the peculiar worke of the holy Ghost? If it be presumption to beleive that the holy Ghost is in us, why doth S^t. *Paul* bid the *Corinthians* try themselves whether they have faith or no, affirming them to bee reprobates, if

Rom. 8. 1 Cor. 12.

He that gloryeth not that hee hath the holy Ghost, is not true Christian.

if they know not that Jesus Christ is in them? But in very deed, it is a great blindnesse to accuse the Christians of presumptuousnesse for taking upon them to glory of the presence of the holy Ghost, without which glorying, there cannot be any Christianity at all. But Jesus Christ (who cannot lye) saith, that his Spirit is unknowne to the world, and that they onely doe know him, within whom hee dwelleth. Then let them begin to become good Christians, and put away their Jewish minds, and imbrace the grace of the holy Gospell in good earnest: and then shall they know that the good and true Christians both have the holy Ghost, and also acknowledge themselves to have him. But some may say to me, That the Christian cannot by any meanes know that hee is in Gods favour, without some speciall revelation: and so consequently, that hee cannot know whether hee be predestinated or no. And hee may specially alleadge these words of *Salomon*: A man knoweth not whether hee bee worthy of hatred or of love: and also these words of the Apostle S. *Paul* to the *Corinthians*: I feele not my selfe guilty of any thing, and yet feele I not my selfe justified for all that. It seemeth to bee sufficiently declared by the texts of holy

Iohn 14.

Eccles. 6.

1 Cor. 4.

A man may know that

Scrip-

Scripture, that the said opinion is false: and now remaineth onely to bee shewed briefely, that these two texts whereupon the same opinion is chiefely grounded, ought not to bee taken in that sense. As touching *Salomons* sentence, although it bee scarse well and faithfully translated in the common translation: yet is there not any man so dull, who in reading *Salomons* whole discourse, may not plainely perceive, that by saying so, hee meant, that if any man will take upon him to judge by the casualties that happen in this life, who is loved or hated of God: hee laboureth in vaine, considering that the same chances which light upon the righteous, light also upon the unrighteous: upon him that sacrificeth, as well as upon him that sacrificeth not: and as soone upon the good man, as upon the sinner. Whereof it may bee gathered, that God doth not always shew his love towards those whom hee indueth with outward prosperities: and contrariwise, that he sheweth not his displeasure towards those whom hee punisheth. Then, my right deare brethren in Christ Jesus our Lord, doe you thinke it reason to conclude, that a man cannot be sure of Gods favour, because the same sureneſſe cannot be perceived by the sundry chances, that happen

hee is in Gods favour.

By the chances of this life, no man can judge whether a man bee in Gods favour or displeasure.

pen every day in these transitory and temporall things? A little afore, *Salomon* saith, That a man cannot discerne any difference betweene the soule of man, and the life of a beast: for it is seene that both man and beast dye after one manner. Shal we then conclude by this outward accident, that the perswasion which wee have conceived of the immortalitie of the soule, is grounded but onely upon conjecture? No surely: and it were a great folly to stand upon a thing so notably knowne. And as for S. *Pauls* words, I say, that forasmuch as hee was speaking of the administration of the Gospell, hee meant that his heart mis-gives him not of any misdealing therein, and yet for all that, that he is not sure hee hath done his whole duty to the full, and therein obtained the praise of righteousnesse to Godward as if hee had done all that pertained and was convenient to be done by a faithfull Steward: and therefore in speaking of his office, like a just and discreet person, hee durst not justifie himselfe, nor avow that hee had discharged his duty to the uttermost, and satisfied his Lords will, but referred all things to the only judgement of his Lord. And verily, whosoever readeth these words of the Apostle Saint *Paul*, and considereth the words going

afore

afore them with some judgement, and likewise the words that follow, will not doubt, but this is the true sense of them. I know well, that some men in expounding these words of the Apostle S. *Paul*, say, that, although hee knew himselfe to bee without sinne, yet hee knew not whether hee were righteous to Godward or no, according as *David* affirmeth, that no man can perfectly know his owne sinnes. But these men perceive not that S. *Paul* groundeth not righteousnesse upon workes, but upon faith, and that hee utterly refuseth his owne righteousnesse, to imbrace onely the righteousnesse which God hath given us, through our Lord Jesus Christ. Also they consider not, that hee was most certaine to be accepted for righteous, in maintaining the soundnesse and pureneſſe of the Christian faith, and that hee knew well how the Crowne of that righteousnesse was laid up for him in Heaven: and also, that hee was fully assured, that no creature in heaven, earth, nor hell, was able to separate him from the Love of God, and that hee longed to dye, because hee knew for a truth, that after his death, hee should bee with Jesus Christ. All which things should be false, if hee had not beene well assured that hee was righteous, (I meane) by faith,

Rom. 3. 5.

Phil. 3.

2 Tim. 4.

Rom. 8.

Phil. 1.

and not by workes. Therefore, my deare beloved brethren, let us ceaſe to ſpeake that thing of the Apoſtle S. *Paul*, which hee never once thought of himſelfe, but fiercely fought againſt it continually, in anſwering ſuch as meaſured righteouſneſſe by workes, and not by faith in our Lord Jeſus Chriſt. But beſides theſe two authorities of *Salomon* and Saint *Paul*, a man might alledge ſome other places of holy Scripture, which whereas they warne and encourage men to feare God, ſeeme to bee contrary to the aſſurance of this our predeſtination. And if I would declare them all particularly, I ſhould be over-long. But I ſay generally, that the feare of puniſhment was proper to the Old Teſtament, and childly love to the New Teſtament: according as S. *Paul* witneſſeth, when he ſaith to the Romanes, Ye have not received the ſpirit of bondage to feare: but yee have received the Spirit of adoption, whereby we cry, Father, Father. And likewiſe unto *Timothy* he ſaith, that God hath not given us the ſpirit of fearefulneſſe, but rather of power and love: which ſpirit Jeſus Chriſt hath given us according to the promiſe made by the mouth of the holy Prophets, and brought to paſſe, that we being delivered out of our enemies hands, may ſerve

The two ſorts of feare, childly & ſlaviſh.

* Tim. 1.

ſerve him without feare before his holy preſence, in all holineſſe and righteouſneſſe all the dayes of our life. By theſe and many other places of the holy Scripture, a man may plainely gather, that the painefull and ſlaviſh fearefulneſſe agreeth not with a Chriſtian: and this is already confirmed by this, that ſuch manner of fearefulneſſe is utterly contrary to the ſpirituall cheerfulneſſe and joy, which is peculiar to the Chriſtian, as the Apoſtle S. *Paul* ſheweth openly to the Romanes, ſaying that the Kingdome of God is righteouſneſſe, and peace, and joy in the holy Ghoſt: that is to ſay, that every man which entereth into the Kingdome of the grace of the Goſpell, is become righteous through faith: and afterward addeth peace of conſcience, which conſequently breedeth ſuch a ſpirituall and holy reſt and gladneſſe, in reſpect whereof, the ſame S. *Paul* doth oftentimes incourage the Chriſtians to live merrily. And S. *Peter* ſaith, that all they which believe in Jeſus Chriſt, doe continually rejoyce with an unſpeakeable and glorious joy, notwithſtanding that they bee afflicted with divers temptations. And therefore when the holy Scripture threatneth and frayeth the Chriſtians, they muſt underſtand, that it ſpeaketh to ſuch as are ſo

Rom. 14.

Eph. 6. Phil. 4.

1 Pet. 1.

The ſlaviſh feare threateneth the wicked, and the

Childly feare encourageth the choſen.

ſo licentious, that forſomuch as they keep not the thankefulneſſe and honeſty that belong to Gods children, they muſt bee handled as ſervants, and helde in awe, untill they come to taſt and feele how ſweet and pleaſant the Lord is, and untill ſuch time as faith worke his effects in them, and that they have ſo much childly love, as may ſuffice to keepe and maintaine them in honeſty of Chriſtian converſation, and in following the example of our Lord Jeſus Chriſt. And when the ſelfe-ſame Scripture exhorteth Chriſtians to the true feare: it meaneth not that they ſhould feare the judgement and wrath of God, as though it were preſently ready to condemne them: for (as I have ſaid already) by the record which the holy Ghoſt giveth to their ſpirit, they know that God hath choſen them and called them, of his owne meere mercy, and not for their deſerts. By reaſon whereof, they doubt not at all, but that by the ſelfe-ſame goodneſſe & mercy, he will maintaine them in the happy ſtate wherein he hath placed them. And after ſuch manner the Scripture exhorteth them, not to ſlaviſh feare, but to childiſh feare, that is to wit, that like good children they ſhould bee loth to offend againſt the Chriſtian Religion, or to commit any thing againſt

The effects of childly feare, 1 Ioh. 4.

againſt the dutie and honeſty of Gods true children, and likewiſe to grieve the holy Ghoſt that dwelleth in them : to the end that knowing the corruptedneſſe of our nature, wee ſhould alwaies bee heedfull and diligent, and never have any truſt in our ſelves: for in our fleſh and in our minds doe the appetites and affections continually dwell: which, as deadly enemies of the ſoule, lay a thouſand ſnares and baites for us, inceſſantly labouring to make us proud, ambitious, lecherous, and covetous. This is the feare whereunto the whole Scripture exhorteth the Chriſtians that have once taſted how ſweet the Lord is, and which beſtow all their endeavour in following Chriſts foot-ſteps, who caſt not from them this holy feare, becauſe they labour to put off the old man.

And the good Chriſtians muſt never bereave themſelves quite and cleane of this childly feare, which is the ſingular friend of Chriſtian charitie, like as the ſlaviſh feare is ſuch an enemy unto it, as they can by no meanes dwell together. And by the foreſaid things, a man may plainely perceive, that the good Chriſtian ought never to doubt of the forgiveneſſe of his ſins, nor of Gods favour. Nevertheleſſe, for the better ſatisfying of

The Chriſtian may warrant himſelfe the forgiveneſſe of his ſinnes.

the Reader, I purpoſe to ſet downe hereunder, certaine authorities of the holy Doctors, which confirme this aforeſaid truth. S. *Hilary* in his fift Canon upon *Matthew*, ſaith, It is Gods will, that wee ſhould hope without any doubting of his unknowne will. For if the beliefe be doubtfull, there can be no righteouſneſſe obtained by believing And thus we ſee, that according to Saint *Hilary*, a man obtaineth not forgiveneſſe of his ſinnes at Gods hand, except he believe undoubtedly to obtaine it. And good right it is that it ſhould be ſo. For he that doubteth, is like a wave of the Sea, which is toſſed and turmoyled with the wind. And therefore let not ſuch a one thinke to obtaine any thing at Gods hand. But let us heare S. *Auſtin*, who in his *Manuell* counſelleth us to drive away the ſaid fooliſh imagination, which intendeth to diſpoſſeſſe us of the aforeſaid good and ſage aſſuredneſſe. Let ſuch fooliſh imagination (ſaith hee) murmure as much as it liſteth ſaying, Who art thou? how great is that glory? by what deſerts hopeſt thou to obtaine it? I anſwer aſſuredly: I know in whom I have believed, and I know that hee (of his great love) hath made mee his ſonne: I know he is true of his promiſe, and able to performe his word: for he can doe what hee

S. *Hilary.*

Iames 1.

S. *Auguſt.*

he will. And when I thinke upon the Lords death, the multitude of my sinnes cannot dismay mee, for in his death doe I put all my trust. His death is my whole desert, it is my refuge, it is my salvation, my life and resurrection, and the mercy of the Lord is my desert. I am not poore of desert, so long as the Lord of mercy fayleth me not. And sith the mercies of the Lord are many, many also are my deservings. The more that he is of power to save, the more am I sure to bee saved. The same S. *Austin* talking with God in another place, saith that he had despaired by reason of his great sinnes and infinite negligences, if the Word of God had not become flesh. And anon after, hee saith these words: all my hope, all the assurance of my trust is settled in his precious blood, which was shed for us and for our salvation. In him my poore heart taketh breath: and putting my whole trust in him, I long to come unto thee, O Father, not having mine owne righteousnesse, but that righteousnesse of thy Sonne Jesus Christ. In these two places S. *Austin* sheweth plainely, that the Christian must not be afraid, but assure himselfe of righteousnesse, by grounding himselfe, not upon his owne workes, but upon the preci-

ous blood of Jeſus Chriſt, which cleanſeth us from all our ſinnes, and maketh our peace with God. Saint *Bernard* in his firſt Sermon upon the Annunciation ſaith moſt evidently, that it is not enough to beleeve that a man can have forgiveneſſe of his ſinnes, but by Gods mercy: nor any one good deſire or ability to doe ſo much as one good worke, except God give it him: no nor that a man cannot deſerve eternall life by his workes, but if God give him the gift ſo to beleeve. But beſides all theſe things (ſaith Saint *Bernard*) (which ought rather to bee counted a certaine entrance and foundation of our faith) it is needfull that thou beleeve alſo, that thy ſinnes are forgiven thee for the Love of Jeſus Chriſt. See how this holy man confeſſeth, that it is not enough to beleeve generally the forgiveneſſe of ſinnes: but hee muſt alſo beleeve particularly that his owne ſinnes are forgiven him by Jeſus Chriſt; and the reaſon is ready at hand, namely, that foraſmuch as God hath promiſed thee to accept thee for righteous through the merits of Jeſus Chriſt, if thou beleeve not that thou art become righteous through him, thou makeſt God a lyar, and conſequently thou makeſt

S. *Bernard.*

Each one muſt beleeve particularly, that his ſinnes are releaſed and forgiven him freely.

makeſt thy ſelfe unworthy of his grace and liberality. But thou wilt ſay to mee, I beleeve well the forgiveneſſe of ſinnes, and I know that God is true: but I am afraid that I am not worthy to have ſo great a gift. I anſwer, that the forgiveneſſe of thy ſinnes ſhall not bee a gift or free grace, but a wages, if God ſhould give it thee for the worthyneſſe of thy workes. But I reply upon thee, that God accepteth thee for righteous, and layeth not thy ſinne to thy charge, becauſe of Chriſts merits, which are given unto thee, and become thine by faith. Therefore, following the counſell of Saint *Bernard*, Beleeve thou not onely the forgiveneſſe of ſinnes in generall, but alſo apply the ſame beliefe to thine owne particular perſon, by believing without any doubt, that al thy miſ-doings are pardoned thee through Jeſus Chriſt. And in ſo doing, thou ſhalt give the glory unto God, by confeſſing him to bee mercifull and true, and ſhalt become righteous and holy before God, forſomuch as by the ſame confeſſion, the holineſſe and righteouſneſſe of Jeſus Chriſt, ſhall bee communicated unto thee. But to returne to our purpoſe of Predeſtination: I ſay that by the things above mentioned, a man may evidently perceive, that

the aſſurance of Predeſtination doth not hurt, but rather greatly profit the true Chriſtians. And I thinke not that it can hurt the ſelfe Chriſtians and reprobates. For albeit that ſuch manner of folke would beare themſelves in hand, and pretend to the world ward to bee of the number of the predeſtinate: yet can they never perſwade their owne conſciences, which will ever be gnawing and crying out to the contrary. But yet it ſeemeth greatly, that the doctrine of Predeſtination may hurt them. For they bee wont to ſay: If I bee of the number of the reprobates, what ſhall it availe mee to doe good workes? And if I bee of the number of the predeſtinate, I ſhall bee ſaved, without any labouring of mine to doe good workes. I anſwer thee at a few words, that by ſuch divelliſh arguments they increaſe Gods Wrath againſt themſelves, who hath diſcloſed the knowledge of Predeſtination to the Chriſtians, to make them hot, and not cold in the love of God: and to ſet them forward and not backeward unto good workes. And therefore the true Chriſtian, on the one ſide holdeth himſelfe aſſuredly predeſtinated unto everlaſting life, and to be ſaved, not at all by his owne merits, but by Gods election, who

hath

hath predestinated us not for our owne workes sakes, but to shew the greatnesse of his mercy : And on the other side indeavoureth himselfe to doe good workes after the example of Jesus Christ, as much as if his salvation depended upon his owne policie and paines-taking. As for him that ceaseth to doe good, becaufe of the doctrine of Predestination, saying : If I bee predestinated, I shall bee saved without straining of my selfe to doe good workes: hee sheweth evidently, that his travelling is not for the love of God, but for the love of himselfe. By reason whereof, the workes that he doth, may perhaps bee good and holy to the sight of men, but they be wicked and abominable before the Lord God, who hath an eye to the intent. And hereupon it may be gathered, that the doctrine of Predestination workes rather good then harme to the false Christians. For it discovereth their hypocrisie, which cannot cure it selfe so long as it lyeth hidden under the mantell of outward workes. But I would have them that say, I will not straine my selfe to doe well, for if I bee predestinated, I shall bee saved without tyring of my selfe so much : I say, I would have them tell mee, how

how it happeneth, that when they bee diſeaſed, they ſay not alſo, I will have neither Phyſician nor phyſicke: for looke what God hath determined upon mee, cannot but come to paſſe: why eate they? why drinke they? why till they the ground? why plant they Vines? and why be they ſo diligent in doing all things convenient for to ſuſtaine the body? why ſay they not alſo, that all theſe turmoilings, policies, and travels of ours are ſuperfluous foraſmuch as it is not poſſible, but that whatſoever God hath fore-ſeene and determined concerning our life and death, muſt needs come to paſſe? And therefore if Gods providence make them not negligent and idle in things pertaining to the body: why ſhould it make them more ſlouthfull and negligent in that which concerneth the Chriſtian perfection, which without all compariſon is farre nobler then the body? But foraſmuch as wee ſee that neither Jeſus Chriſt, nor Saint *Paul*, for any doubt of offending the reprobates, have forborne to preach the truth, which is neceſſary to the edifying of the choſen, for the love of whom the everlaſting Sonne of God became man, and was put to death upon the Croſſe: wee alſo in like wiſe ought not

not to forbeare the preaching of Predeſtination to the true Chriſtians, foraſmuch as wee have ſeene, that it importeth great edification.

Now are wee come to the end of our purpoſe, wherein our chiefe intent hath beene (according to our ſmall power) to magnifie the wonderfull benefit which the Chriſtian man hath received by Jeſus Chriſt crucified, and to ſhew that faith of her ſelfe alone juſtifieth, that is to wit, that God receiveth and holdeth them for righteous, which believe ſtedfaſtly, that Chriſt hath made full amends for their ſinnes: howbeit, that as light cannot bee ſeparated from fire, which of it ſelfe burneth and devoureth all things: even ſo good workes cannot bee ſeparated from faith, which alone by itſelfe juſtifieth.

And this holy doctrine (which exalteth Jeſus Chriſt, and repreſſeth abateth the pride of man) hath and alwaies ſhall bee rejected, and fought againſt, by ſuch Chriſtians as have Jewiſh mindes. But happy is hee, who following the example of Saint *Paul*, ſpoyleth himſelfe of his owne righteouſneſſe, and would haue none other righteouſneſſe, then that which is of Jeſus Chriſt,

Christ, wherewith if he be cloathed and apparelled, he may most assuredly appeare before God, and shall receive his blessing and the heritage of heaven and earth, with his only Sonne Jesus Christ our Lord: to whom be all honour, praise, and glory, from this time forth for evermore.

Amen.

Christ is the end of the Law.

BRITISH MUSEUM AP 1903